Vaughan (Richard) Rector of Nangle
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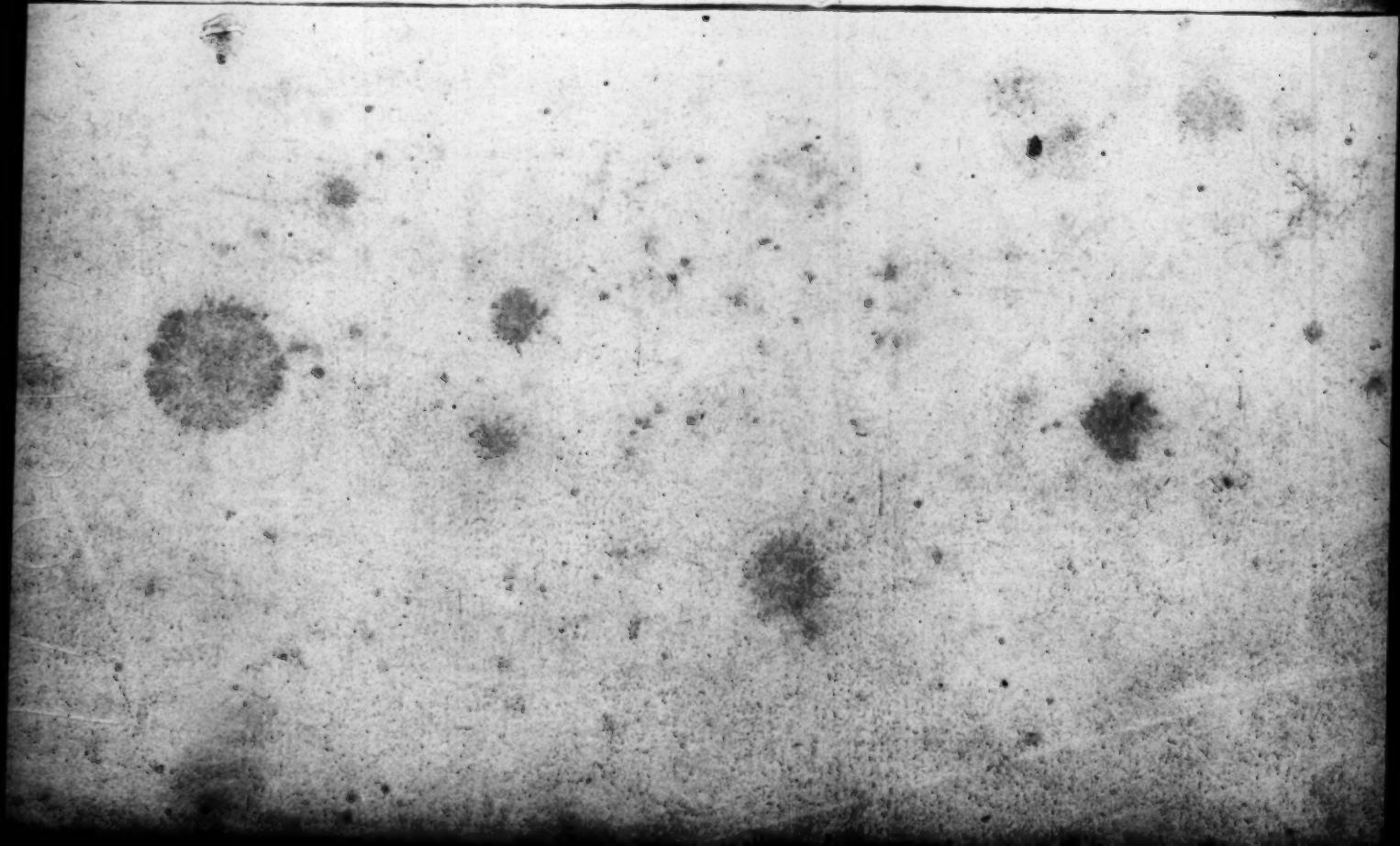
THE BAITES, AND METHODE OF RIGHT FISHING, DELIVERED IN TWO SERMONS, at CHRISTCHVRCH in Oxforde,

By RICHARD VAVGHAN, *master of Artes of that Colledge.*

Printed M. D. XCIX.



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JUL

TO THE RIGHT HONORABLE SIR THOMAS EGERTON Knight, Lorde keeper of the great ſeale, all flouriſhing honor in this *life, and everlaſting happines in that life to come.*

RIght honorable, the world plainely ſees it, and doth as ioyfully embrace it, as we do gratefully acknowledge it, that, were it not, eſpecially for your honorable encouradgement, the poore ſillie fiſhermen of both Vniverſities, mought, I know not how long, (to allude vvith the Prophet) haue hanged vp their nettes, a ſunning, and a drying, on the fruitleſſe willowes of their hopeleſſe preferment. For the onely ſore cruſher of an Evangelicall fiſher, is that *Nemo nos*

conduxit, in the 20. of Mathew, the not alotting him his waters, wherein he may fish in. Not to mention many skilfull ones, of that other sister-seminarie, how many excellent fishers, would bee employed with vs? how expert in their facultie? how well furnished with their instruments? how every way matching that *Asphalion* in *Theocritus*, on whome hee so heapeth, the whole furniture of fishing?

Τοὶ καλαμοὶ, τῶγκιστρα, τὰ φυκιόεντα τε λῆδα,
Ὁρμιαὶ, κύρτοι, καὶ ἐκ χρίνων λαβύρινθοι.

rods, hookes, nets, lines, and weeles, and every thing else, that belonges to a fisher. And yet for all these, their so absolute complements, if it were not for your honor, they would *piscari in arido*, fish onely by theoricks, and by contemplation, and not by practicks, and by reall action. Like those schollers of *Tripherius*, that wee reade of in *Iuvenall*, ---*hebeti lautissima ferro Caditur, & totâ sonat vlmea cœna Saburrâ*. Who learning artificially to carve dainty dishes, were taught for to practise, but on wodden counterfeits, on wodden hares, and on wodden phaisants, and such like delicate, but yet wodden subiects. Right so, my good Lord, fares it, with our Academicall fishers, vvho having neither pooles, nor pulpittes of their owne, wherein they might exercise their evangelicall fishing: are forced to practise on Idæaes, and theories. And indeede,

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as their practise is meerely imaginarie, so their preferment, for the most part, is little better then imaginary. For proposing to themselves, I knowe not how great hopes, and dreaming with *Asphalion*, of a goodly golden fish, when they examine their aime, and wake vp their wittes, then, with him, they can finde themselves, both hopelesse, and fishlesse. VVere I not of necessitie, to appeare before your honor, most loth should I bee, to descend to particulars, but I humblie crave pardon, for my so venturous presumption. So meane a poore fisherman, as my fillie selfe, not worthie somuch, as to carrie the tacklings, after so many famous Academicall fishers, have more then full twenty yeares, either loitred, or laboured, at that sacred vvell-head of Academicall fishing, or to speake more particularly, at those two smaller streames, which have watred many plants, of your honors own cherishing, I meane those choise plants, both of Christchurch and Brasenose, which doe owe their whole growth, to your honorable influence. All which time, I saw not, the lest hope, or glimmering, of any one poore pray, that was vvorth the catching, till of late, it so pleased the greate masterfisher, to offer to my hooke, such a silvermouthed fish, as hee offred vnto Peter, in the 17. of Mathew, that so I mought disburse, both for my master, and my selfe, that

is, cheriſh his poore members, and maintayne mine owne ſelfe. But as ſoone as I ſtrooke him, and was drawing him to land, hee ſprang from me vnluckily, into briers, and brambles, into the briers of contention, and the brambles of ſuſpicion. The briers that I meane, are the entanglements of law, which doe growe too too rankelie, in that iland of briers, for the olde name of Weſtminſter, vvas *Spinarum inſula*, if Polydor may bee credited, in the ſecond of his hiſtory. As for the brambles of ſuſpicion, wherein ſome thought to wrappe mee, I hope, mine owne innocencie, will in the end vvind me out. And ſo cleare, my good Lord, is mine innocencie herein, that I could wiſh with *Lucian*, in his *Reviviſcentes*, that all thoſe *herôum ſimiæ*, as he there calles them, which like to the *Cumane* aſſe, that hee there ſpeakes of, dare ſtrote it, and ſtalke it, vnder a Lyons skinne, were ſo handled, as that aſſe was, vnder his counterfeit caſe, or at leſt, for their aperie, and their apiſh counterfettrie, mought weare the faire cogniſance of a μωροφάγος, and be branded in the forehead, with the marke of an ape. It remaineth, my good Lord, that I humbly crave pardon, for preſenting to your honor, ſo poore a diſh of fiſh, the ſpeciall great motive, that emboldened me therto, is your honorable great care, of Academicall poore fiſhers, for which, the Lord Ieſus, that greate

maſter

masterfisher, both quit you, in this life, with all honorable felicity, and crowne you in that other life, with all blisfull eternity.

Your honors humble suppliant

RICHARD VAVGHAN.

Luke 5. ver. 5. *Maſter we haue laboured all night, and haue caught nothing.*

PEter and his partners, Right worſhipful and welbeloved, men fathers & brethren, being profeſſed, and experienced fiſhermen, neither dallying at their worke, but labouring hardly, neither labouring hardly for a ſpirte, but enduring the toyle, and drudgery of the whole night, do catch, not a few, for that had been ſome, though a ſmal encouradgment, but not ſo much as one eie of fiſh, in liew, & recompenſe, of all their watching, their travel, and their patience. To aſcend one ſtep higher, & yet no further, then from Peter to himſelfe, from that which he was, to that which he is, from his illiberal profeſsion, to his ſpiritual vocation, from his once being a fiſherman, to his now being a fiſher of men, And from him alſo to aſcend, one ſecond ſtep higher, evē to our ſelues, his fellowfiſhermen: never more fiſhing, never leſſe catching then now, never more preaching, never leſſe practiſing then now; Maſter and Lord Ieſus, we alſo haue laboured all night, and haue caught nothing. Every clergie man is a fiſhing Peter, and every clergy man hath a *vado piſcari* in his mouth, everie layman is a diſcourſing goſpeller, and every layman hath the ſcripture in his mouth, & the waters, where

in the one ſort doth fiſh, and the other doth flote, is a very deluge. God be bleſſed for it, of the worde of God, covering and overſpreading this whole Iland, as the waters doe the ſea Eſay 11. And yet beholde, whether the fault be ſeverally either in the fiſhers, or the fiſhes, or otherwiſe iointly in them both, Maſter and Lord Ieſus thou beſt knoweſt, but howſoever, thus much our ſelues doe know, that we haue laboured all night, and haue caught nothing.

Doubtles, ſuch ſharpſet, and importunate fiſhing, cānot be ſo fruſtrate, and ſo fruitles, but through the great default, either of the fiſhers, or the fiſhes, or of both. The more is the pitty, both very faulty, & hard to tell, whether of the two more faulty, *ſicut populus ſic ſacerdos*, ſuch prieſt, ſuch people, ſaith the prophet Oſe in his 4. chap. and as it is in the 5. of Ieremy, *prophetæ prædicabant mendacium, & ſacerdotes applaudebant manibus ſuis, & populus meus dilexit talia*. The lying prophets preach one thinge, and practiſe another thing, the prieſts, they applaud the hypocriſie of the prophets, and the people run amadding after both, thus doth both prophet, prieſt, and people, daunce round in a ring, with hand in hand, being ſo linked, and ſo chained each one in another, as if al ſtroue to daunce, but one kinde of daunce, even that imaginarie, vertiginous, & giddibraine daunce, of a dead, and a deviliſh, a fruitles, and a workles faith. Thus doth both prieſt & people, as the pſalmiſt ſpeaketh, *in circuitu ambulare*, turne round, like thoſe two hinges of a dore Prov. 26. one moving, & the other moving

ving, and neither of them ſturring an hearebreadth further, the tongues of both of them, alwaies wagging, but the hands of neither of thē, ever working, ſo that I may truly, ſay that of both, which Livie in the like caſe, ſaid of *Palæpolis, gens lingua magis quàm factis ſtrenua.* A people much more given to pratling, and twatling, then to the performance of any thing, whereof they prattle.

You are very quicke, Sir, ſaith one, and you wade very far Sir, ſaith another, in the zeale, and earneſtnes of your fiſhing, you muſt beare with looſers, ſaie I, and ſuffer them to ſpeake, for behold, we haue laboured al night, and haue caught ~~not~~ nothing. That al our fiſhing, is fiſhles, and fruitles, the general lapſe, and revolt from all good workes, doth too plainelie declare, and therefore it being a thing more to be lamented, then to be doubted of, it is needles for mee to proue the ſame. But that in the midſt of ſuch earneſt, and toileſome, and vnceſſant fiſhing, and that among ſuch greate choiſe, and variety, of ſo many painefull good fiſhers, ſo little good ſhould bee got, as a catch of nothing, that is very wel worth the wōdring, and worth alſo the ſcanning & conſidering.

The cauſe why in theſe daies, all our fiſhing is ſo fruitles, and why we, ſo many, and ſo infinite fiſhers, after our ſo great trowling, and prowling for fiſhes, doe rather miſſe all, and looſe all, then catch any fiſhes: be two, as I take it, and thoſe eſpeciall ones. The one in the fiſhers, their vnskilfulnes in fiſhing, the other in the fiſhes, their backwardnes in biting. The

firſt of which two cauſes, I will now only ſtande on, namely the fault of the fiſhers, their vnskilfulnes in fiſhing. This vnskilfulnes in fiſhers, I take to be twofolde, the one, when they haue no cunning in the choiſe of their baites, the other, when they haue no dexterity in the welding of their inſtrumentes. For neither is he to be counted for a cunning fiſher, that only knowes how, to handle his inſtruments, for thē there were no vſe of baites, in the art of fiſhing, neither is he alſo to bee reckoned skilfull, that only is skild in the choiſe of his baites, for then baites without ginnes were ſufficient to fiſh with, but an abſolute fiſher muſt haue skill in both. Firſt therefore of the firſt ſort of vnskilfulnes in fiſhing, when the fiſhers haue no skill in the choiſe of their baites.

There are many kinds of baites, of excellent vertue, wherewith the ſpirituall fiſherman muſt needes baite his hooke, if he ever meane to ſpeede, and to thriue in fiſhing, And among thoſe many, there bee two eſpeciall ones, the omitting, or vnskilfull vſing of which two baites, be the two greateſt cauſes, that I can finde, why the fiſhers of this age, ſpeede ſo il in fiſhing. The firſt baite, is the baite of patience, the ſecond baite, is the baite of integritie, and both theſe are baites of admirable efficacie, & firſt of the firſt.

To labour hard all night, & to catch nothing, one would thinke, were enough to diſcourage a fiſher, & to make him in a chafe, to fling away his tooles, and to forſweare his profeſsion for ever after, eſpeciallie, if beſides this his bad ſucceſſe, hee ſhould ſuffer anie

hard

hard disgrace, or indignity. And no meaner a fisher, then the prophet Ieremy, was troubled with a spice of this waspish humor, when being gibed, & flouted at, for his preaching, he throughly resolved to giue ouer his preaching, for so saith himselfe of himselfe, in the 20. chap. *factus sum ridiculus toto die, dixi non loquar, neq; nominabo nomen domini.* But as he in the end, did bridle this humor, so must every fellow fisher of his, likewise bridle it, & remēber, that it is not enough, to be onely διδάκτικος, but with al also to be ἀνεξίκακος. As Paul requireth 2. Tim. 2. not only to haue the gift of preaching, but to beare with those also, that do scorne our preaching. *Moueat ille mihi risū, ego forsasse illi lachrymas mouebo, constitui tamen contumelias perpeti. Seneca. epist. 29.* though my preaching nowe doth mooue but laughter, yet because hereafter it may wring out teares, therefore I will still persist in preaching. *Audiet & discedet, audiat & discedat, audiet & irridebit, audiat & irrideat, aliquando sapiet, aliquando agnoscet, aliquando relinquitur à populo suo, remanet cum corde suo, renunciat errori suo, gratias agit Deo suo.* Be it, saith Austen in his booke *de pastoribus* c. 13. that so great a fish, as Donate that Archhereticke, doe first but nibble at thy preaching hooke, & vpon the first tast, doe fling away from it, and not only that, but scorn it, & lothe it, let him fling away, let him scorne, and let him lothe, one time or other he wilbe better inclined, one time or other he will be forsaken of his followers, and left solitary to God, and his owne conscience, one time or other he will renounce his

errors, and one time or other he will thanke God for his owne good conversion.

If it be a good fish, and well worth the catching, thou must endure some disgraces, till thou hast caught him, which *Aristippus* well knewe, when he fisht for *Dionysius*, who as *Laertius* reporteh in his life, was so exceedingly patient in the art of fishing, that he suffered *Dionysius* to spawle on his face, and being taxed for his baseness, in brookeing such indignity, he made answer thus, They that goe to fish, for no better thē for gudgins, can suffer themselues foulie to be dirted, & dabbled, *et ego vt Balænam accipiã, nõ patiar excreatione aspergi?* and shall not I, that go to fish, for the great fish *Dionysius*, suffer my selfe spurtled with a little spawling? What talke I of a courting, and temporising *Aristippus*? Goe to the Arch-fisher of all mankind, the Lord Iesus, *venit ille pati, venit ille mori, venit ille sputis lustri, venit spinis coronari, venit opprobria audire, venit postremò ligno configi; Omnia hæc ille pro te, tu nihil pro illo, sed pro te?* he, saith Austen in the same booke *de pastoribus c.* 5. why he came to suffer, he came to die, he came to bee slubbred with spittle, hee came to bee crowned yvith thornes, he came to heare reproches, and lastly hee came to be crucified, did he endure all this for thee, and wilt thou doe nothing for him, but all for thy selfe? The patient Lord Iesus, was taken for no better then a carpenters sonne, nay a friend to sinners, nay a very sinner himselfe, nay a sinner with a witnesse that wrought by the devill, nay a very devill

him.

himselfe, nay a Belzebub, and prince of devils, nay besides the false raylings of blasphemous mouthes, the holy scripture tels vs, thar for our sakes, hee became both sin, and execratiō, nay not bare sin, nor bare execratiō, but ἀυτοαμαρτία καὶ ἀυτοκατάρα, sinne it selfe, & execratiō it selfe, as Naziāz ē speaketh, And yet for all this, the patient Lord Iesus, bewraied not a sparke, of the least impatiēce, neither in mind, nor in gesture, nor in word, nor in worke, according as it was long before prophecied of him, in the 42. cha. of the prophet Esay, *non erit tristis*, there is the first, *nec turbulentus*, there is the second, *nec clamabit*, there is the third, & *calamum quassatum non conteret*, there is the fourth and the last. Notwithstanding all disgraces, and indignities, that the sonnes of Belial, could heape, and cast vpon his holy shoulders, yet the patient Lorde of glorie, doth still hold on, and persist in fishing, & that in the lothsome plash, and puddle of this vale of misery. ἁλιεὺς γίνεται, σαγηνεύει, πάντα σέβει, πᾶσι συγκαταβαίνει. Hee plaies the fisher, he spreads out his nettes, he endureth all brunts, he stowpeth and applieth himselfe to al mens humors, and all this hee doth, *vt piscem hominem ex profundo extrahat*, that at last he might catch but the soule of man, as Nazianzen speaketh in his oration, vpon the words, *cùm consummasset Iesus verba hæc*.

Secondlye, besides the impatience of disgrace, there is a second impatience, the impatience of delaie, namely when the fisher, cannot patiently endure, the tedious expectation of the fishes biting.

Hasty and impatient fisher, whosoever thou art, as thou art now become a fisher, so the time was once, when thou wast but a fish, and had not that fisher, which did catch thee, beene more patient towardes thee, then thy selfe art to others, thou moughtest haue hitherto remained, rather a fish then a fisher, yea and so backeward a fish too, as he whome now thou findest most backward. Why therefore shouldest thou despaire that in others, which others so well hoped of in thy selfe? *si semper bonus fuisti, habeto misericordiam, si aliquando malus fuisti, noli perdere memoriam.* If thou hast alwaies continued good, then shew thou some goodnesse towards the bad, and if thou ever hast beene bad, remember, that as thy selfe, so others, may in time, of bad prove good. As Austen speaketh in his booke *de ovibus c.* 5. Nay, how knowest thou, whether that, as now thou standest, and he falleth, and as now thou art a fisher, & he but a fish, hereafter he doe stand, and thou doe fall, and he then doe fish for thee, as now thou doest fish for him, and so, as *Damones* in *Plautus*, said to the fisher *Gripus*, *dum praedam habere te censes, interim praeda ipse es, & praeda praedam ducis.* While thou goest to catch another as a fish, hee prove a fisher, and catch thee for a fish. *De quo desperavimus*, saith Austen in his booke *de pastoribus c.* 12. *subitò convertetur, & fit optimus, de quo multum praesumpsimus, subitò desiit, & fit pessimus, nec timor noster certus est, nec amor noster certus est.* There is no certainety, either in our hope of the best, or in our despaire of the worst,

because

becauſe the beſt may prove worſt, & the worſt may proue beſt. And as the ſame father ſpeaketh in the ſame place, *quid ſit hodie quiſq; homo, vix nouit ipſe homo, tamẽ vtcunq; ipſe quid hodie, quid antẽ cras nec ipſe.* What ſpeake I, ſaith Auſten, how one man may erre, and be deceaved in another? nay moſt men may erre, & be deceaved in themſelves, what a man is to day, the ſame very man himſelfe ſcarce knowes, but be it, that of this day, he hath ſome knowledge, doubtleſſe, what he ſhall be to morrow, himſelfe knowes it not of himſelfe.

It lies not therfore at al in thy skil, though otherwiſe thou art a profeſſed fiſher, overraſhlie to cenſure, or to iudge the fiſhes, or to put downe, and define, which be good, which be bad, & which to bee catched, & which to be reiected, leaue thou that to thy maſterfiſher, the lord Ieſus, *ego*, ſaith he, Ezech. 34. *ego iudico inter ouem et ouem, et hircos et arietes.* I only doe ſeperate, the good fiſh frõ the bad fiſh, the ſound ſheepe from the rotten ſheepe, the rams from the goates, & the corne from the tares. Thou muſt cõtent thy ſelfe, though the goats do now rainge, in the midſt of Gods own flock, & feed at the ſame paſtures, & drink at the ſame foũtaines, that the ſheep doe, *et hirci etiam ſiniſtra deſtinati, dextris miſcentur, et prius tolerantur quàm ſeparãtur.* the verie goates, ſaith Auſten in his book *de ouibus* c. 5. that are appointed for the left hãd, are now mingled amõg the ſheepe of the right hand, & before the laſt, & final ſeparatiõ, there muſt alwaies run a cõfuſed toleratiõ. Thou

muſt

muſt content thy ſelfe, though now the proude, & aſpiring tares, doe overgrow, and overcrow, the beſt corne in thy maſters field, *ſi ante ventilationem frumẽtum vis eſſe purgatum, tuo vento peſſimé ventilaberis.* yf before the tyme of winowiug, ſaith Auſten in the ſame place, thou wilt have the corne to be winded, & winowed, take heede, leſt with the violent puff of thyne owne impatience, thou blow away thy ſelfe from the lords owne floore. Thou muſt content thy ſelfe, though all fiſhes come not to thee at a beck, or bite not preſenly at thy baite, or ruſh not preſently into thy nettes, *piſcator, qui per totum diẽ, vacuum attraxit rete, ſub nocte iam abire parans, capto, qui ipſum per totũ diẽ fefellerat, piſce, diſcedit.* the fiſher, that hath fiſht in vaine, all day long, and now towards night, by reaſon of diſpaire, is readie to be gonne, and to truſſe vp his tacklings, on a ſoden he catcheth a verie good fiſh, that all the day before dyd but nibble at the baite, and thus is he made amendes, for all his daies travell. it is Chryſoſtome in his 1. *concio de Lazaro.*

And here, I pray you, to obſerue with me, the two cõtrary humors of both ſorts of fiſhers, both of the patiẽt, & impatiẽt fiſher; The impatient fiſher, ſo he may haue mõny, & thẽ alſo preſently, he regardes not how bad ſoever they be, the ſchollers not a whit degenerating from their maſter the devill, that ſpirituall *Nemrod*, and hunter of ſoules, in whoſe ſoule-fiſhing, and manſlaying damnable profeſſion, this is chief principle, and poſition, that all is good fiſh, that comes

comes to the nett, *Non dicit diabolus, Donatiſta ſint, et non Ariani, ſive illi ſint, ſive iſti, ad eum pertinent. Idola adoret, meus eſt, in Iudæorum ſuperſtitione remaneat, meus eſt, deſerta vnitate, in illam, vel in illam hæreſin pergat, meus eſt.* Auſten in his booke *de paſtoribus* c. 12. The devill is not ſo daintie mouthed, in the choiſe of his fiſh, be he a Donatiſt, or be he an Arian, be he an Idolater, or be he a Iew, be he an heritick, or be he a ſchiſmatick, be he what he may be, though matching in al villainy the very devil & al, yet the worſer they be, the better they be, ſaith he to al comers, ſo they roūdly, & readily ruſh on, & run after him. On the cōtrary ſide the patient fiſher, he patiētly digeſteth al delay, & regardeth not how manie, but how good his fiſh be *ſi decē modò perſuaſi fuerint, ſi quinq, tātū, ſi vnus, nonne nobis hoc ſufficit ad conſolationem?* yf he winnes but ten ſoules, nay but fiue ſoules, nay but one ſoule, yf this one ſoule be a good ſoule, it wilbe a greate cōfort vnto his ſoule. Chryſoſtome in that firſt concicion vpon Lazarus. Wherein he doth practiſe, the like kind of patience, which his maſter fiſher Chriſt Ieſus, did practiſe before him. Who diſdaining not to fiſh in that forlorne, & hopeles *mare mortuum* of Sodom, among thoſe many hundred ſoules, that wallowed therin, was content to be ſcantled to the nūber of fifty, nay of forty fiue, nay of forty, nay of thirty, nay of twentie, nay of ten, I mought haue added, nay of one, for ſo ſaith the ſelfeſame patient Lord, in the 5. of Ieremy, and that of a greater city, then ever Sodom was, run over al Ieruſalem, and leaue no cor-

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ner vnsearched, and if thou canst find but one good man there, for that one mans sake, I wil spare thē all. If thou be a fisher, thou hast to deale with many a nice, and tickliſh humor. One fiſh spies the baite, ſomer then another, another fiſh devours the baite, ſomer then another, in the 21. of Iohn, whē Christ was new risen from the dead, Iohn was the first, that deſcried him to Peter, & yet of the two, Peter was the first, that ran vnto him, when he was deſcried. *Ille feruentior, hic altior, ille vehementior, hic perſpicacior, Iohannes prius agnouit Ieſum, Petrus prior adeum properauit.* The one more zealous, the other more profound, the one more earneſt, the other quicker ſighted, Iohn did firſt deſcry Christ, and Peter did firſt runne to Christ: it is Chryſoſtomes obſervation, in his 86. homily vpon Iohn. Thoſe excellent fiſhes, the apoſtles themſelues, they ſwallowed not the bait, at the firſt laying in, but once, & againe, & the third time they were fiſht for, before they forſaked al, and followed Ieſus. In the firſt of Iohn, they were firſt called, but that calling was only of bare acquaintance, in the 5. of Luke, they are called againe, but that was of neerer familiarity, in the 4. of Math. they are called the third time, and then they were admitted vnto their apoſtleſhip, & it is obſerved by Chryſoſtome, in his forecited homilie, that both Peter and Andrew, after their firſt calling in the firſt of Iohn, both ſeeing Iohn to be clapt vp in priſon, & Christ alſo for a ſeaſon departed from them, were ſo farr diſcouradged, and diſmayed at both, that they as good as reſolved,

to resigne their apostleship, & to betake themselues againe, to theire olde trade of fishing. And yet for all this, saith that father, christ Iesus did neither check thē, for that their departure, neither when they were departed, did cleane cast them of, *sed concedens, cùm resilire voluerunt, ad eosdem iterum capiendos venit, qui certè est optimus piscationis modus.* suffering thē for a while, to run away with the hooke, & to play with the baite at the lines end, that he mought afterwards, the more surely, and securely stricke them, which indeede of all others, is the best kind of fishing. The humors therfore of all fishes, be not al alike, one standes aloofe to day, he will come neerer to morrow, he doth lothe to day, he wil tast to morrow, he doth but tast to daye, he will nibble to morrow, he doth but nibble to day, he will swallow to morrow, *hodie non persuasi*, saith Chrysostome, *sed cras persuadere potero, quòd si minus cras, attamen perendie, aut quarto abhinc fortassis die.*

Yea but, as well play for nothing, as worke for nothing, who would *ex pelasgico piscari lapides*, angle for stones, from the top of *pelasgicum*? as *Philosophie* frumpeth *Lucian*, in his reviviscentes, Who would fish for a bag of nifles? and who would angle in the *mare mortuum*? which indeede is so far frō breedmg any fishes, that not so much as a little vermine, cā breathe therin. *Ne cochleola quidem, parvig, vermiculi, quorum magis corpuscula novimus, quàm nomina*: as Ierome speaketh on the 47. of Ezech. Who would goe to fish for the sensuall Epicure, that like to the muddie, and the slimie

mie eele, delighteth in nothing, but in mire, & mud, and is so far, all his life time, from floting on the top, that being dead also, he will lie, and remaine in the bottome, for *exanimes pisciũm sola non fluitant*? Who would go to fish, for the wicked votary, that hath vowed impenitence till the last gaspe, like to those frosen, and dead gudgings in *Ponto, qui non nisi patinarum calore vitalem motũ fatentur*. Which doe never shew any motion of life, till they are ready to be fryed in the devils frinepan? Lastly, who would goe to fish, for the impure Athist, that like to those dirty, & vncleane fishes, *Spongiæ aplysiæ*, so called *quia elui non possunt*, will nere be the cleaner, for al the washing in the world? these being the filthy, & forlorne properties, of those three sorts of fishes, as Plinie reporteth, in the 21.45. & 57. chapters of his ninth booke, who, I pray you, would spend, any needles paines, in fishing, and angling for any such? One would thinke, in such a case, where the hope is so smal, and the paines is so great, one should wind vp his lines, and wrappe vp his nets, rather then to toile, and to moile to no purpose, and where the willowes of Babilon are so ἀλεσίκαρποι, so barren, and so fruitles, as *Homer* calles them, one would thinke, there were no more, to be donne, then this, even *non exercere, sed suspendere organa*, to hang vp our instruments rather vpon them, then to make any musicke at al vnto them. As Greg. speaketh, *lib. moral. 33. c. 5.* Thus at the first sighte a man would thinke, but my brethrẽ, it is impatience, that makes vs so thinke; But the true, and the righte

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Evangelical fishers, even those *ecclesiasticorum sinuum piscatores*, as Chrysostome cals them, they are still to continue, & hold on in fishing, yea though they doe quite despaire of their speeding. There is no other end of fishing, saith Chrysostome, then this, *terminus monendi sit obedientia moniti*. It is in that first concion vpon *Lazarus*. And if thou dost stil persist in perswading, it cannot be, but much, or little thou shouldest perswade, ὁ γὰρ μυριάκις ἀκούσας, πείσεταί τι. He that heares a good lesson, a thousande times inculcated, cannot chuse, but at length, be somewhat affected. As Chrysost. speaketh homil. 6. vpon 2. Tim.

Thou must therefore still fish, though it be in *mare mortuum*, for as bitter as it is, sweete Iordan runnes through it, and as barren as it is, there are are fishers vpon it, as thou maist see in the 47. of Ezech. even that sweete Iordan of baptim, that washeth avvaie sinnes, and those Evangelicall fishers, that doe minister that baptim, *sanabuntur aquæ*, saith the prophet, *& vivent omnia ad quæ venerit torrens, & stabunt super illas piscatores, ab Engaddi vsq; ad Engallim*. Those bitter waters of the *mare mortuum* shalbe healed, & the dead fish, by Iordan shalbe revived, & the Evangelicall fishers shall be there a fishing, some standing at Engallim, the hether part of it, where Iordan runnes in, and some standing at Engaddi, the other further part, and extremitie of it, and both of them standing at the foũtaines of baptim, *Hen-Heghláim*, and *Hen-Ghédi*: *fons vitulorũ*, and *fons hædi*, even the sweet waters of baptim, of his holy institution, who was of all

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typicall sacrifices, the true end, and perfection. All this, is not mine, but Saint Ieroms exposition, vpon that 47. of Ezechiell. Despaire therefore of none, be hee ever so desperate, but vse thou all patience, till thou hast reclaymed him, and not doe, as the hotte ones, of our age will doe, balking the company of honester then themselves, and reputing, and censuring them, little better then reprobates, but rather with Saint Paul, in the 4. of the Galathians, like a loving, and kind, and tenderhearted mother, endure thou all wringings, and panges of childbirth, till with him, thou doe bring forth, young children in the gospell. Who did not vpon one or two gripins, and pinchings, wish presently to be rid, & disburdened of a brat, no he did not *abigere partum*, but *párere*, nay he did more then *párere*, he did *parturire*, neither barely *parturire*, but *iterum parturire*, neither *iterum parturire*, with limitacion of time, but with a *donec formetur in vobis Christus*. Thus he, as Basil speaketh on the 33. Psalme, μετ' ὀδύνης, καὶ θλίψεως, ἐποιῆτο τῶν ἐσφαλμένων τὴν ἐπανόρθωσιν, vvith much paines, and many panges, he did patiently endure, the newmoulding, and reforming of his spirituall children.

Thou therfore, that art a fisher, learne thus much of a fish, & because thou art an hasty fisher, learne it also of a slow fish, even of that slow fish, which they call *torpedo*, which for her slouth, hath her name of slouth. She, as Pliny reporteth, *l.* 9. *c.* 51. doth *ova intra se parere, in aliũ locũ vteri transferẽs, atq; ibi excludens,*

dens, ita vt & ova, & animal pariat. The fish *torpedo*, saith Plinie, hath two diverse celles, and chambers in her wombe, and in those two, she endureth two diverse birthes, in the first, shee onlie breedeth her egges, in the second she hatcheth, & ripeneth those egges, not tumbling them out of the first, as soone as they be egges, but harbouring them in the secod, till they proove to be fish. We fishers therefore, with the fish *torpedo*, must not crush in the shell, and nipp in the growth, those tender young weaklings, wherof we doe travell, but we must rather endure, all the panges of our travell, till our younglings doe come, to full growth, and perfection. Otherwise for ripe, and mature young frie, we shall bring forth vntimelye, and abortive spawne, like to those halfeborne mise, of the river *Nilus, parte corporis viventes, novissima effigie etiamnum terrenâ.* The halfe part of whom, is quicke, and alive, but the other part is as dead, as a lump of earth. As Plinie reporteth *lib. 9. c. 58.* Hetherto so much of the baite of patience, wherewith the Evangelicall fisherman, must needes baite his hooke, if he purpose at all, to speede in his fishing.

The second baite, is the baite of integrity, a baite of as excellent vertue, as the former, and I know not also, whether of farre more excellent. The hooke, that we are to fish with, is not a counterfeit flie, bayted onely with a shew of tastlesse good wordes, but it is an hooke, that is truely baited, with the sweete, and solid baite of all good workes. For the fish of

our age, is nowe growne ſo wilie, that vnleſſe they doe as well taſt the ſweetenes, as ſee the ſhew of the fiſhers hooke, they will altogither abſtaine, and forbeare from biting.

What ſhould be the cauſe of the frozen, and kaycolde charitie of the world, and of the vniverſall decay of all good workes, the Lord knowes, I knowe not, vnleſſe it be the apiſh imitation of the laie ſort, alwaies ſuting, and conforming their lives, to the lives and behaviours of their leaders. And ſurelye, not to flatter our ſelves in our owne folly, Chryſoſtoms argument *à poſteriori*, is a ſtrong argumēt, that he makes in his 38. homily vpon Mathew. Whereby he prooveth, that a man may make a ſhrewde gueſſe, of the clergie, by the laytie, of the tree, by the fruit, or rather of the tree, by the leaves, for it hath very little or no fruit. For ſo ſaith that father in that ſame place, *vidit arborem pallentibus foliis marcidam, & intellexit ſtudioſus agricola, quia laſuram in radicibus haberet*. A carefull husbandman, ſeing the leaves of a tree withered, whē they ſhould be greene, doth preſently gather, that the roote is not ſownd, evē ſo ſaith he, *cum videris populum indiſciplinatum, & irreligioſum, ſine dubio cognoſce, quia ſacerdotium eius non eſt ſanum*. Even ſo, when thou ſhalt ſee the laytie out of order, and irreligious, then know thou this of mee, for an vnfallible certeintie, that the clergie there, is not vpright and ſownd. And this is Auſtens rule alſo, in his booke *de paſtoribus* c. 13. *vtiq; ſi ſunt bona oves, ſunt & boni paſtores, nam de bonis ovibus fiunt boni*

paſtores

paſtoret. Doubtles, if the ſheepe be good, the ſhepards alſo they muſt be good, for out of good ſheepe are choſen good ſheapards.

Seing therefore, my fellowfiſhers in the goſpell, that this is the apiſh, and geſticulating behaviour of the world, that al men fall a dauncing after our pipe, and doe, as that beaſt *Otus* in *Plutarch* doth, which as he repotteth in his booke *de ſolertia animalium*, whē hee ſeeth any man leaping and dauncing, *& ipſe geſtiens, ſuas ſcapulas belle iactat*. He alſo will fettle himſelfe, to leaping and dauncing; And ſeing moſt mē be ſo like, vnto Iacobs ewes, even thoſe his conceited, and phantaſticall ewes, that if our behaviour be blacke, they will alſo conceave like blacke behaviour, till according to that in the ſecond of Nahum, *facies eorū, ſicut nigredo ollæ*, their ſoules be as black, as the blackeſt pot. And if our behaviour be white, they alſo will conceave like white behaviour, according to that in the 26. of Eſay, *domine à timore tuo concepimus*, in thy feare, o Lord, we have conceaved, and brought forth, the white, and faire fruites of a vertuous life; And ſeing there is ſuch a linked reference, and condependence, of the mutuall motion both of prieſt and people, that the motion of the people, like to thoſe wheeles in the firſt of Ezechiel, doth altogither depend on the motion of the prieſts, who like to thoſe holy beaſtes, in that place, doe move, and ſturre thoſe wheeles, as it pleaſe themſelves. *Cum euntibus ibant, cum ſtantibus ſtabant, & cum elevantibus à terra pariter elevabantur*. When the one moveth

veth, the other moveth, when the one stayeth, the the other stayeth, and when the one mounteth vpwards, the other also mounteth vpwardes; lastly seing that as Syracides speaketh *c.* 10. *qualis rector civitatis, talis populus qui habitat in eâ*, such as the prince is, such the people is, and such as the clergie is, such the laytie is, and if the head, or the heart be sicke, as Esay speaketh in his first chap. *omne caput in dolore, omne cor in tristitia.* that is, as Chrysostome doth expound it in his 38. homilie vpon Mat. If the prince, or the priest be bad, then needes must, both subiect, and layman be bad. For στιλπωνός ἐστι βυσμαθ' ὁ καρίνου λόγος. *Charinus* the scholler, will ever have a smack of *Stilpo* the Master. As *Laertius* speaketh in the life of *Stilpo*, Therefore my brethren how highlie, doth it stand vs vpon, seing so many stumbling, sillie asses, and oxen, will needes fall into the holes, & the pits of our weakenes, that we, as farforth as our infirmity suffreth vs, doe as we are commaunded in the 21. of Exodus, shut vp, and damme vp, all those holes, and those pits, of scandall, and offence, that doe lie in their way? And seing the apish sheepe of this age of ours, will needes fall a dauncing, after their sheapardes whistle, that we like good sheapards, for the direction of our sheepe, doe not onely pipe well, but daunce well too, for else, as it is prov. 26. *pulchras frustra habet claudus tibias*, there is no great vse of good pipes, to a limping piper, because he is never likely, to prove a good dauncer.

It is not a bare hooke without a baite, nor a bare

baite

baite without an hooke, that will catch the ſlipperie fiſh of this age, not learning onlie without honeſtie, nor honeſtye onelie without learning; A fiſher, muſt not onelie haue a good eye, to know when the fiſh bites, but a good hand alſo, to ſtricke hym well, whē he bites. In the 24. of S. Math. it is requred in that good ſteward of gods holie houſehold, that he be both *prudens, et fidelis*, both wiſe, & faithfull, *fidelis quæritur, vt faciat priuſquā dicat, prudens autem, poſtquā fecerit dicat.* he muſt be faithful, that he may doe well, before he preach well, and wiſe, that when hee hath done well, thē he may preach well, for if faithfullnes onelie were ſufficiēt, then a layman mought make a prieſt, and if wiſedome onlie were ſufficient, then a bad man mought make a preacher, all this is Chryſoſtomes, vpon that 24. of S. Mathew. The lord will not admitt of an halfaced ſteward, onelie wiſe, and not faithfull, or onely faithfull, and not wiſe, but everie ſuch mangled, and diſmembred ſteward, as he did but here ſhine, only by halfes, like the halfaced moone, whē ſhe is διχότομος, ſo the time ſhall come, when the lord ſhall divide hym, and as S. Mathew there ſpeaketh διχοτομήσει, that is cutt hym, & hew him into two pieces, and pull away that falſe-ſeeming viſardlike bodie, from that hypocriticall ſoule of his, that maſked vnder it.

The diviſion of preachers, that our ſaviour maketh in the 5. of Mathew, is but two fold, either onely of thoſe, that are abſolutelie good, or onelie of thoſe, that are abſolutely bad. Whoſoever ſhall breake the

the leſt commaundement, and teach men ſo, hee ſhalbe the leaſt in the kingdome of heaven, there is the firſt, and hee that ſhall both obſerue them well, and teach them well alſo, he ſhalbe greate in the kingdome of heaven, there is the ſecond, here is a *minimus*, & a *magnus*, & a *nullus medius*, here is either preaching ill, and liueing ill, or preaching well, and liuing well, here either the tree muſt be good, and the frute good, or the tree evill, and the frute evill, as if our ſaviour had implied an impoſſibilitie, of preaching well, and liuing ill, or of liuing well, and preaching ill. So that in that preacher of our ſavours owne making, there is a *fecerit*, & a *docuerit*, that do runne ſtill togither, but firſt a *fecerit*, and then after a *docuerit*. Ierome in his epiſtle to *Fabiola* obſerveth, that among the ornaments of the legall prieſthood, there was both a *rationall*, and a *ſuperhumerall*, the one intimating the neceſſitie of good learning, the other alſo the neceſſity of good liuing, & both theſe were buckled & tyed togither, to ſignifie the inſeparable vniō of both, in him that would be coūted for an abſolute prieſt. Neither was it the māner, ſaith he, whē the prieſt was attyred, to put on the *rationall*, before the *ſuperhumerall*, but the firſt that came on, was the *ſuperhumerall*, and then to it afterwards was linked the *rationall*, thereby to ſhew, that in the election of miniſters, there ſhold firſt be a *probentur*, & then after a *miniſtrent*, according to S. Paules rule 1. Tim. and 3. chapt. or as the prophet David placeth them, pſal, 118. *a mandatis tuis intellexi*. firſt ſaith Ierom, a

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mandatis, & then after an *intellexi*. or as the prophet Ose doth order the̅ in his 10 chapt. first *seminate vobis in iustitia*, and then afterwards *illuminate vobis lumen scientiæ*. or as the wise Salomon disposeth them *Eccles.* 9. first *vestimenta tua sint candida*, & then after, *oleum de capite tuo non deficiat*. first haue thou syncerity, & integritity of life, and then a gods name afterwards, thou maist lawfully powre forth, the sweete precious oyle of the comfortable gospell. The doctrine of which gospell, is called εὐωδία, a sweete smelling perfume, for so doth Paule call it, yea it is also πολύτιμον μύρον, a pretious ointmēt, for so Chrysostom termes it, And therefore, we shold not be such slubbering apothecaries, as to carrie it in foule, and polluted boxes. Rather, yf we were as we shold be, we should be those golden vialls in the 5. of the Revelation, that should kepe this oyntment, and as Chrysostom speaketh, that θυμιατήριον βασιλικὸν, that choise, and kinglie censar, that shold carrie this perfume, that so through our pure, & our cleanely cariadg, so sweete an odor of life, as we doe carrie, may never prove the sowre odor of death, to them that smell it.

Either build with both handes, or build with neither hand, for if thy left hand of lewdliving, pulles downe as fast, as thy right hand of good preachinge doth build vp, why then, saith Syracides, c. 34. what profit haue they both, but their labour for their paines? A preacher must be salt, both savory and seasonable in himselfe, and hable also to season others,

such

such salt, as that good bushop of Antioch, *Alexander* was, of whom *Theodorite* giues this excellent testimony, *lib 5. c. 36.* καὶ λόγῳ παιδεύων, καὶ βεβαιῶν τῷ βίῳ τὸν λόγον. he both instructed others liues with the word, and confirmed also the word with his owne life. A preacher must be salt, yea and salt of the earth, not of the aire, to season the earth of mens hearts, not the aire of mens eares, to season I say their harts, with real examples, and not their eares, with verbal discourses. for who now cannot haue *sermonem sale conditum*, as thapostle speaketh Coloss. 4. who now cannot tell a faire tale in the pulpit? No there is another gates element, that this salt must season, even the earth, and the mould, of the Lords owne field, when it shalbee profitable, as our savior speaketh, both for the dunghil, and for the field, even for the dunging, mucking, and seasoning, of the heart, & conscience, which is the Lordes true field. For otherwise, *ad nihilum valet vltra*, it is fit for iust nothing, thē wherto, I pray you, doth this goodly salt serue? only to be throwne out, and to be cast away? no, that contempt were but cōmon, and ordinarie, but to be troden vpon, and trāpled vnder foote, for *cuius vita despicitur, restat, vt eius prædicatio contemnatur*, Gregory mought with our saviour, very well haue said *conculcetur*, to signifie an extreame contempt in the highest degree.

A preacher must be a light, a light, not without warmth, nor an obscure lighte, for a rotten piece of wood may bee such a light, but hee must bee such a light, as Iohn Baptist was, in the 5. of Iohn, who was

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not onely *lucerna*, but *lucerna ardens*; and not onely that, but *lucens* too, both burning in himselfe, vvith the fire of charitie, and shining vnto others, with the light of integritie. He must be a light, not extinguished with the golden snuffers of the sanctuary, that is, with the heaping, and the clustring of churchpreferment, neither a light that is hid, vnder the covetous bushel of cornerent, or churchcommodity, but he must be a light, that is set on a candlesticke, even on the golden candlestick of a godly life, evē such a golden candlestick, as those sevē ones are, which are mentioned in the first of the Revelation; for as the glosse well obserueth vpon that place, *si habeat vocem in ore, & non in opere, candelabrum quidem est, sed non aureum*, if the preachers tongue, do onely tange, and tinkle, and his life be silent, and make no good sownd, well may he be a bare, and a brasen candlestick, but that goodly golden one he can never be.

The time once was, when hospitality was the glory of the clergie, and the honorable ornament of venerable priesthood, but now altogither we stand vpon the feeding of the soule, and we are sheapardes for the nonce, and sheapards after Gods owne hart, if we only feed, the eares of our sheepe, with a vocall whistle, and not the bellies of our sheepe, with reall pasture. Now every man thinkes himselfe meant in the third of Ieremy, *dabo vobis pastorem iuxta cor meū, qui pascet vos scientia, & doctrina*. Now every man thinkes, so that he do well performe that inward feeding, that hee may safely, & *salvo fide*, omit the outward

ward feeding. but *Tertullian* in his booke *de penitentia*, tels them, if they would learne it, another kind of lesson, that they can doe no more this, *salva fide*, thē if they went about, *salva castitate matrimonium violare, salva pietate parenti venenum temperare, sic ergo & ep. si, salva venia, in gehennam detrudentur, dum salva fide peccant.* a word, perhaps, I may alter, and invert, but frō the sense, I am sure, I doe nothing divert, but the englishing of it, I leaue to the learned.

It is not a single, but a treble feeding that is requited, the first indeede is the feeding of the soule, and that, God be thanked, was never better performed, then now, for never were mens soules fatter fed, and in better plight, then now. and good reason why, for as *Seneca* speaketh in his 29. Epistle, *quare verbis parcant, gratuita enim sunt?* all this they may wel spare, for it cost them nothing. There is a second kind of feeding, and that is of the body, and that never lesse performed, then now. We can talke of almesdeedes, and talke of hospitality, but for the practise and performance of either of them both, we may be those, that *Gildas* long before spake of, in his *acris correptio* of the english clergie. *egenis eleemosynam esse dandam summis labijs prædicantes, sed ipsi vel obolum non dantes.* We can easily lay before our guestes, the empty dishes of good words, but in all this goodly service, we haue not one little modicum of good workes. No, there is more in it, beloved, then so, *libenter audit eius linguam loquentem, cuius expectat dexterā porrigentem.* A poore man, saith Austen, wilbe glad to heare him

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preach, whom he ſeeth to be ready ſome good almes to reach. Nothing, you know, hath no ſavor, that old bawde in the comedy, when ſhe only ſmelt the cup, ſhe reſted not ſatisfied, & content with that, hether to, ſaith ſhe, haue I only ſmelt it, *da viciſſim meo gutturi gaudium*, now let me taſt it, as before I ſmelt it. Let al vocal paſtors whatſoever, that vſe to feede ſheep, with nothing but with whiſtling, beware of that *ve*, in the 34. of Ezech. *ve paſtoribus, qui paſcunt ſemetipſos*, wo to the ſheapards, that do pamper themſelues, and ſuffer their poore ſheepe, to ſtarue for hunger. There is a third kind of feeding, & that by good life, when by the good direcṫiō of their godly ſheapard, the ſheepe doe proſper, and increaſe in godlines, as on the contrary, when by their bad, and their lewde example, they are ſo farre from feeding, and cheriſhing their ſheepe, that thereby they doe ſtarue, & do butcher their ſheepe, and doe as it is in the eleventh of the prophet Zacharie, *paſcere pecora occiſionis*. ſo nuſſle them in ſin, that they ſlay them, and ſlaughter them. For as the gloſſe there noteth vpō that place, *quicunq; doctores, minimos ſcandalizant, ipſi pecora occiſionis nutriunt*. Who by their ſcandalous life, do offend the weake ſheepe, thoſe ſheapards doe not feed, but butcher the ſheepe. Now when a trebble feeding is abſolutely required, we only performe, but a ſimple, & a ſingle one, & when for the feeding of the ſoule, the body, and the maners, we only feede the ſoule, and nohting beſides, then the very devill may bee counted, as good a feeder as we, for he careth not, ei-

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ther for body, or for maners, or for any outwarde thing in man, but only for the inward soule of a man, vsurping those words in the 14. of Gen. *da mihi animas, cætera tolle tibi.* giue me nothing els, but the soule of man, and take thou all the rest that is in man.

That encroching, and prowling Archfisher of Rome, that contentes not himselfe with his neighbour seas, for neither *mare superum*, nor *mare inferum*, neither heaven aboue, nor hell beneath, wil serue his turne, but forsooth he must haue, the whole Ocean besides, at his beck, and his pleasure, to angle in, and fish in, he hath baited his hooke with a plausible bait, euen with the pleasant, and delightsome baite, of all good workes. which indeed smels so sweet, and relisheth so well, to the sense of the silly ones, of this our age, that most fishes runne after it, by heapes, and by multitudes, every one having that in his mouth, in the 17. of Ieremy, *non sum turbatus re pastorē sequens.* it wold never grieue a fish, to follow so good a fisher. And to giue the very devill, his due, and his right, be it spoken, to the iustifying of the insulting adversary, and to the shame, and obloquie of all carnall gospellers; It is too too shamefull, and indeede intolerable, that our evangelicall sheepe, should beare but haire, and their Antichristian goates, should beare good wooll, and that our good breeders, shoulde become barren, and that their barren ones, should become good breeders. This is too true, but this is mōstrous, euen so monstrous, as those monstrous prodigies, that Livie reporteth *lib.* 22. to haue beene the

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forerunners, or that great diſcomfiture, that *Hannibal* gaue the Romaines, at the *Thraſymene* lake. *caprae quibuſdam lanatas factas, & gallinam in marem, gallum in fœminam ſeſe vertiſſe.* that certen mens goates, did for haire, beare wooll, & breeding females were turned into barren males, and barren males into breeding females. But be they goates, or be they ſheep, beare they haire, or beare they wooll, doubtleſſe, for their golden fleece ſake, they doe get many followers, that ſaile ſo far after them, as the *Argonauts* to *Colchis*. for as the pſalmiſt ſpeaketh, Pſal. 143. *oves eorū fœtoſæ*, their ſheepe doe proue fertill, & very good of breeding, that is, as Ierom there doth expound that place, *multos habent filios, multus enim numerus hæreticorum eſt.* Hereticks alwaies, they haue many followers, which doe ſwarme thicke and threefold in every corner.

So that now, it may very wel be called into queſtion, whether their ſweet baits, without a good hooke, or our good hooke, without ſweet baits: that is, whether their good works, without ſownd preaching, or our ſownd preaching, without good works, do win the more followers, or catch the more fiſhes.

Maſter and Lord Ieſus, if it were thy good pleaſure, I would they did, both win leſſe, & catch leſſe, then they doe. Lord therefore, what ſhall thy little flocke, in this caſe doe? but pray to thee with thy prophet Oſe, in the 4 of his prophecy, *domine da illis, quid debis illis?* Lord giue them, what wilt thou giue them? giue thoſe ſo ranke, and ſo fertill ſheepe, giue them,

them, good Lord, barren wombes, and drie breaſtes, that they neither bring forth, nor breede vp, any more of their yong ones. And that becauſe, O Lord, they bee, not onely *oves fætoſæ*, as the prophet calles them, but *oves fætidæ* too, as I may terme them, or rather, as the ſelfeſame prophet, himſelfe there termes them, *abundantes in egreſſibus ſuis*, that is, as Ierome there expoundes it, not onely fruitfull, and fertill in breeding, but all this fecunditie, and fruitfulneſſe of theirs, is not within, but without that ſhepfolde, whereof thou, O Lord Ieſus, art the only ſheaparde. And becauſe, O Lord, both they do halt, and we do halt, in the common way to heaven, therefore rectifie, good Lord, the ſteps and treadings of vs both, & ſupply, both their wants by our fulnes, & our wants by their fulnes, that they ioining ſowndneſſe of doctrine to holineſſe of life, and we holineſſe of life to ſowndneſſe of doctrine, both they and we, may bee of one fold, and haue one ſheapard: that as Syracides ſpeaketh c. 26, as thou art now, but partly ſanctified in vs, before them, and partly magnified in them before vs, ſo heareafter, thou maiſt be throughly, and wholy, both ſanctified, and magnified in vs both.

Luke 5, ver. 5. *Master we haue laboured all night, and haue caught nothing.*

HAVING lately examined, right-worsh: & beloved, mē fathers & brethren, the causes, of the so small successe, of all our fishing, after our so great labour, and travell in fishing: I found them in the fishers, if you remēber, to be two. The first, when they had no cunning in the choise of their baits, the second, when they had no dexterity in the welding of their instruments. For the first, to my poore skill in that fishing facultie, I haue beene so bould, to prescribe to your choise, what speciall good baites, you should choose to fish with, and those, which I then præscribed, were in number two. The first, as you know, was the bait of patiēce, the second vnto it, was the baite of integrity, and both, as I haue proved, of singular excellencie. Besides these two baites, there is a third thing behinde, a sleight, & dexterity in the handling of our instruments, as how, when, & where, they ought to be handled, which third later complement of knowledge, and of learning, meeting, and concurring with those former two baites, and all of them iointly lighting vpon any one fisher, wil make him absolutely cunning, in the profession of fishing.

That second baite of integrity, and this third later

complement, are the vnſeparable companions of a cunning fiſher. For the very firſt principle of this fiſhing profeſsion, which that Archfiſher of mankind, Chriſt Ieſus did learne, was the ioigning of a *facere*, and a *docere* togither, as S. Luke doth teſtifie in the 1. of the Acts. Neither onely did he learne, ſo to fiſh himſelfe, but the ſame he did teach, vnto all other fiſhers. So that as heretofore, in that 5. of Math. in that abſolute preacher of Chriſtes owne making, we required a *fecerit*, as well as a *docuerit*, ſo now alſo in the ſame, we doe likewiſe require, as wel a *docuerit*, as a *fecerit*. For as Chryſoſtome in his 4. booke *de ſacerdotio* noteth, if no more then to liue wel, were to bee lookt for of a prieſt, then our ſaviours *docuerit*, had beene ſuperfluous, for a complete miniſter muſt bee furniſht with both, and muſt labour with Timothie, both in word, and in doctrine, that is, both in preaching with the word, and in teaching by the life, as that father in that booke doth interpret the place. *neq; enim nuda facta*, ſaith he, *ſatis ſunt ad hoc, vt alios edoceas, niſi & cum his verba accedant*. it is not naked integrity, that muſt ſtep into the pulpit, vnleſſe it bee wel accompanied with knowledge, and learning. In the 1. to Tim. and the 4 there is, not onely an *attende tibi*, but there is alſo added, *& doctrinæ*, and *Lyra* doth giue the reaſon of both, *tibi, qualiter vivas, doctrinæ, qualiter doceas*. ſee, not only to thy ſelfe, by living well, but to thy doctrine alſo, by preaching well. In the 2. to Tim. & the 4 we are firſt commanded, by a *fac opus*, and then there is added *evangeliſta*, and the

gloſſe

gloſſe doth giue thee, the reaſon why, *teſtando operę, quod prædicas ore.* becauſe good life, & good learning doe ſtill runne togither.

The coate of a prieſt, is not a skipiacke coate, curtold, and cut of, as high as the waſt, and covering no more, then hangs over the pulpit, ſuch a flirting liverie, could *Hanun* beſtow, to the ſhame, and diſgrace of Davids meſſengers, but it is a ποδήρη, and a *tunica talaris*, that reacheth as low, as the prieſtes very feete, thereby to intimate his abſolute perfection. This coate beſides, was *tota hyacinthina*, wholy conſiſting of fine blew ſilke, that his meditations ſhould be died with a skiecolor graine, and wholy fixed vpon heavenly obiectes. Now in the skirts of this coate, there were bels, and pomegranats. golden bels, and embrodered pomegranats, a bell and a pomegranat, a pomegranate and a bell, every bell betweene two pomegranats, & every pomegranate betweene two bels. The embrodered pomegranats, what elſe did they ſignifie, but the diverſitie & variety of graces, and vertues? by the golden bels, what els was there meant, but an audible voice, and a giſte of vtterance, that ἀκουστὴ φωνὴ, as the *Septuagint* call it, for the outward publication of thoſe inward indowments, that ſo, there ſhould not be, the leſt ſweet pomegranate, of any kinde of good gift whatſoever, but the ſame ſhould be ronge out, and openly publiſhed, by the goldenbelled tongue of the learned preacher.

You ſee then in a miniſter, an equall neceſsity, as well of knowledge, as of integrity. I am not heere to

taxe, the want of knowledge, but rather the want or discretion in knowledge, for what haue I to do, with that ἄλας ἄναλον, that saltles salt, as S. Marke cals thē. c. 9. that can *nec alios, nec seipsos condire*, that are so far from the seasoning of any other, that they thēselues are become, quite vnsavorie? as Ambrose speaketh in his booke *de sacerdotalis dignitate*, and 6. chapt. What haue I to doe, with that froth, and skomme, & refuse of our ministery, with those *pastores non pastores*, as Ezechiell cals them, or those *idola pastores*, as Zacharie termes them, that haue, as Ambrose speaketh in the booke beforenamed, nothing but *nomen inane, & crimen immane*, nought els but the bare out side of an ignorant priesthood? *cum multò dignius, multoq; rectius esset, vt ad carcerem, vel cataslam pœnalem, quàm ad sacerdotium traherentur*. when such kinde of fellowes, did far better deserue, to be luggd, & to be drawne, to the gaile, or to the cage, then so vnworthily promoted to the dignity of priesthood, as our Cuntreyman *Gildas* speaketh, in his *acris correptio* of the english clergie. They haue their sheepe counted vnto them by tale, and they shall giue accompte of them, also by tale. *transibunt greges ad manum numerantis*, not one of them, shall slip away, vntold, or vnreckoned: as saith the prophet Ieremy in his 33. chapt. Lord in what case then, will these fellowes be; when they shal be called to that strait reckoning, in the 13. of that prophet? *Vbi est grex, qui datus est tibi?* what is become of the flock, that was committed to thee? Is it enough, saith Austen, in his booke *de pastoribus*, and

10. chapt.

10. chapt. to say, *clamavi et verba tua, & sequi noluit*, I did my best, to read chapters, and homilies vnto thē, neither was it my fault, but their owne, that they would not liue after it? *quid illi prodest, quia affert pellem signatam? paterfamilias vitam ovis inquirit*, what availes it him, when through his own default, the sheep are slaine, onely by a formall, and a slimflam kind of excuse, to shew to his master, the felles, and markes of the slaine, and not to thinke himselfe accomptable, for the liues of the slaine?

Let all such ignorant, and intruding fishers, that dare goe to fishing without their warrāt, as they forget, how vnreverently they handle that sacred net, which they should not meddle with, so let them remember the ledden plumbets of that net, that the Masterfisher Christ Iesus hath fasteued thereto. And those are, as Chrysostome tels them, in his 7. homilie vpon S. Math. *inextinguibilium flammarum, & immortalium vermium supplicia ponderosa*. the heavie, and vnsupportable punishments, of the everlasting worme of conscience, and hell fire. Which heavie plumbets, saith hee, are therefore fastened to the evangelicall net, *vt possint facilè humanorum cordium penetrare profundum*. that the heft, and weight, & terror of them, sinking the more deepelie into the harts of mē, they by that meanes, mought be the sooner enclosed, within the reach, and compasse of the Evangelicall net. which leaden plumbets, because they never once sinke, into the grosse conceites of their ledden heades, for they haue no feeling at all of their bur-

denous calling, therfore it is evident, that both now, they doe but vnlawfullie vsurp the net, and that hereafter also, they shalbe excluded from the closure of the net.

But to leaue their grosse ignorance, & to returne to our knowledge, or rather to our wisedome, & discretion in knowledge. No marvell, if Peter gat nothing by fishing, whē he erred so fowlie, in the principles of fishing, as not knowing, either the tyme whē, or the place where, or the māner how, he shold play the fisher. For first, he fisht at randam in the darke, and therfore, as he speakes in the comedy, he mought well enough, *quod ceperit, in digitis percoquere*, all the fish that he caught, he mought frie in his fingers. secondly, he fisht not deepe enough, but in the ebb, and the shallow, & therfore had not christ directed him with a *duc in altum*, as his fishing vvas superficiall, so had his catching been as superficiall. thirdly he was too straict, and too pinching, in the opening of his nettes, for had not christ gieven hym his lesson, of *laxate retia*, his narrowmouthed nettes, had enclosed no fishes.

The first error therefore of Peter, was in the circumstance of tyme, and by a consequent also, in the circumstance of person, for erring in the one, he fayled in the other, and fishing in the darke, he fished but by ayme, not fishing distinctly, for these, or these in severall, but ayming confusedly at all in generall. And of this first circumstance, onely at this tyme. *Non omnes eâdem esca capiuntur, et priùs, quàm appetant odoran-*

odorantur. All fiſh, ſaith Pliny in his 9. boke, and 70. chapt. are not caught with one baite, nay, they be ſo warie, & curiouſe in taſt, that they doe allwaies firſt ſmell, before they doe taſt. And it is, ſaith he, in the next chapter following: *præcipua natura architectio, vt alios alia ſapores appetant*. a ſpeciall great worke, and miracle of nature, that in that varietie, and infinity of fiſhes, all ſeverall kyndes ſhold haue ſeverall appetites. As this is true in fiſhes naturall, ſo is it as true in fiſhes ſpirituall. *diverſus eſt hominum ſtomachus, alii amaris, alii dulcibus, alii auſterioribus, alii lenibus delectantur cibis*. ſome are delighted with ſowre meates, & ſome with ſweete, ſoe with ſharper meates, & ſome with milder, ſo many Palates as men have, ſo many appetits they alſo haue. as Ierom ſpeaketh on the 13. of Math. So that the wiſe evangelicall fiſher, muſt ſute, and applie, al his ſeveral baites, to al the ſeveral homors, of his ſeverall fiſhes. In that prieſtly ornament called the *rationall*, there was δήλωσις and ἀλήθεια, that is, manifeſtation, and truth, legiblie, and plainely, wrought, and embrodered. there by to implie, that it is not enough, to have in vs onely the truth of knowledg, vnles we know alſo how, to publiſh this knowledg. Now the publiſhing of it, muſt be wiſe, and iudicious, becauſe the *rationall* is λόγειον κρίσεως, a *rationall* of iudgement, as the *Septuagint* call it. *Labia ſacerdotis cuſtodient ſcientiam*, ſaith the prophet Malachie in the 2. chapter. *non dixit proferent*, ſaith Ierom, *ſed cuſtodient, vt loquantur in tempore, dentque conſervis cibaria in tempore*. the prieſts lipps, ſhall,

not vtter, but keepe knowledge, that so they may deliver it in tyme, and in season, & like that wise steward, in the 24. of S. mathew, divide to their fellow-servants, at fitt opportunity, the pittance, and allowance, that belonges vnto them. And these be those righteous lippes, that doe feede many, that Salomō speketh of in the 10. of the proverbes. Which stewardes as they haue receaved, a very large cōmission, for the ruling, & governing, of the lordes holy houshold, for all must come from them, & through their handes, for they are Christes caters, to buye his provision, in the 4. of Iohn, and his carvers also, to distribute his provision, when it is bought, in the 6. of Mark. *date vos illis manducare*; As they have, I say, receaved a large commission, farre larger, then that liberall *Hegio in Plautus*, could with all his liberalitie give to *Ergasilus*, *sume*, *prome*, *posce quidvis*, *te facio cellarium*; So is it required, that they be wise, and discreete, & have, as that other fellow in *Plautus*, *Chrysalus* had, & in a better meāing, then he there spake it, *multispatēs pectus*, *vbicūq*, *vsus fiet*, *pectore vt expromat suo*. greate wisedome, to distribute to each man his portion, according to the quality of the person.

It is not preaching, but discretion in preaching, that gayneth, & winneth, many soules vnto god. It is not enough for the orator *Lysias*, as *Laertius* relates in the life of *Socrates*, onely to penne an apologie for *Socrates*, no not to penne it ever so rhetoricallie, vnles he doe as appositely also pen it, as rhetoricallie, Else *Socrates*, when he heares it, will thus runne over him,

hym, καλὸς μὲν ὁ λόγος, οὐ μὴν ἁρμόττων ἐμοί. your oration, *O Lysias*, indeede is well penned, but it fitts not me, nor serves to my purpose. Yf *Lysias* replies, how can it be well pend, Sir, and yet not apposite, then the answer of *Socrates*, wilbe no other then this, *nõne indumenta speciosa esse possunt, neq; tamen mihi cõvenire?* sharply frumping him, and secretly likening him, rather to a bungling botcher, then a cunnyng taylor. Such bungling workmẽ, were the disciples of Iohn, as our saviour seemes to terme them, in the 9. of Mathew, which were so farr from the skill, of making a newe garment, that they knew not the waye how, to patch vp an old. For to impose fasting, in the time of marriadge, and that vpõ the children of the mariadge, and that also in the presence of the master of the marriadge, what was it else, but an illfavoured patch, of a new piece of cloth, in an old garment? By that double comparison therefore, in that 9. of Mathew, both of a foolish vintner, & a bodging taylor, the one not knowing, into what bottles he should powre his wyne in, the other not knowing, how he shold fill vp the brech of a broken vesture, is taxed a double indiscretion in preaching, according to the double argument of preaching, the one outward, of matters morall, and aptly likened vnto a garment, the other inward, of matters Doctrinall, & fittly cõpared vnto wine, because, as the glosse observes on the place, *vino intus reficimur, veste foris tegimur*. by wine, we are cheered, and comforted inwardly, but by apparell, we are clothed outwardly. *Verba sapien-*

sum statera ponderantur, wise preachers, saith *Syracides* in his 21. chapter, will poise, & ballance their speach whensoever they speake, sometimes with one scale, descending as low as the weakest capacitye, sometimes with another scale, ascending as high as the quickest conceit, every way meeting, and matching their auditors, either learned, or vnlearned, or whatsoever. A preacher shold be *vas ad omne opus bonum paratum*, 2. Tim: 2. able to edify all sorts of auditors, he saith not, saith Austen, in his 49. sermon *de verbis domini*, that a pastor should bee *vas, ad quasdam res paratum, ad quasdam non paratum* not onely fitte for a learned, nor onely fitte for an vnlearned auditorie, but he must be like Saint Paul, in the 1. to the Rom. *Sapientibus, & insipientibus debitor*, able to apply himselfe, both to learned, and vnlearned auditors. Hee must, saith the same father, on the 119. Psalme, be able to sing a *canticum graduum*, sometimes ascending, and sometimes descending, on the Iacob-ladder of the holy scripture, sometimes with Paul, with a *sive mente excessimus Deo*, ascending as high as the third heavens, sometimes with the same Paul, with a *sive temperantes sumus vobis*, descending as low, as the lowest capacitie, as it is in the 5. of the 2. to the Corinth. The right singing of which song, of a *canticum graduum*, Paul learnd it as a scholler, of Christ Iesus his maister, who preaching to the high, and the loftie capacity, of those famous divines, his own learned disciples, then the pulpit, that he chose, was the top of an hill; but preaching to the rude, and

the ignorant multitude, he ſo ſtowped, and inclined to their low conceits, as that he deſcended from the hilles, and came downe to the bottoms. As you may ſee in the 5. and the 8. of the evangeliſt S. Mathew.

If then thou art to inſtruct the ſimple laitie, then this muſt thou doe, familiarlie, and plainely, according to that, in the 14. of the Prov. *doctrina prudentium facilis*. He, ſaith Salomon, is no wiſe preacher, that before plaine fellowes, will not ſtrive to bee plaine. Thou muſt not feede, the rude, and ſillie ones, with thoſe *porcorum ſiliquæ*, in the 15. of Luke, that is, with the ſuperficiall huske, of naked Rhetoricke, as there the gloſſe doth ſeeme to interpret it, but thou muſt, as it is in the 18. of Numbers, give them *medullam frumenti, & hordei*, the ſubſtance, of ſolid, and comfortable doctrine. Curious phraſes, without good matter, be but a coſening yviebuſh, at an emptie wine-cellar, that doth *emptorem decipere, nihil inventurum, cum intraverit, præter illa, quæ in fronte ſuſpenſa ſunt*. It beares a man in hande, that there is wine within, but indeede there is nothinge, but bare leaves without. As *Seneca* ſpeaketh in his 33. epiſtle. When a certaine phraſing, & a flaunting preacher, one *Tryphillius*, as *Sozomen* reporteth in his *lib.* 1 *c.* 11. preaching before a councell, of certaine Cyprian Biſhops, and quoting that ſaying, of our Saviour in the goſpell, *tolle grabatum, & ambula*, was ſo fine, and ſo nice, in that his quotation, that in ſteede of a κράββατον, he muſt needes vſe a κλιντῆρα, out ſteps me that reverend father *Spiridion*, and thus interrupts him,

in

in the midst of his sermon. *túne melior es illo, qui dixit grabatum, quòd eius verbis vti pudeat?* art thou better then our Saviour, that his wordes shoulde not serve thee, & that thou shouldest disdaine to speake, as he spake before thee? The golden kaye of eloquent vtterance, is not to open the locke of a leddē intelligence, and a wodden kay, well warded, & that can open the locke well, is of better vse, then a golden wardlesse kay, that cannot open it. *Quid enim prodest clavis aurea, si non aperiat, & quid obest lignea, si aperiat?* saith the ordinarie glosse on the tenth of Numbers. Holesome fare, well drest, in a wodden dish, is better then a whole cupbord of plate, vvith nothing in it, you know what *Martiall* said to *Varus*, for inviting him to a supper of goodly plate, but emptie dishes, *Tunc ego non oculos, sed ventrem pascere veni, Aut appone dapes, Vare, vel aufer opes.* Elisha, when he was to entertaine, not the prophets, but the prophets children, gave them, as *Basil* speaketh, in his 8. *hexameron*, πενιχρὰν παρασκευὴν. Only the small pittance, of a messe of pottage, neither therefore, saith he, was he φαῦλος ἑστιάτωρ, silly, and simple, in the in the entertayning of his guests, but it was his wisedome, and discretion, so well to sute himselfe vnto his guests. In this case, take no other president, then the Lord himselfe, *ego*, saith he, in the 48. of Esay, *sum dominus Deus tuus, docens te vtilia*, hee saith not, saith one, *subtilia*, but *vtilia*, for as it is in the 19. of the same prophet, *confundentur plectentes, & texentes subtilia.* Such too too fine nets, will catch no greate

fishes,

fiſhes. Neither is it any diſparadgment, to the beſt learned Rabby, to ſtowpe, and deſcend to the weakeſt capacitie, no more then for Ariſtotle, that ſo famous philoſopher, to reade but *a, b, c*, to young king Alexander. *Nec puto, erubeſcet vir doctus, id facere in nobili virgine, quod Ariſtoteles fecit in Philippi filio.* As Ierome ſpeaketh of that young lady *Paula*, in his 7. epiſtle vnto *Læta*. Nay goe no further then the humiliation of the Lorde Ieſus, and it will teach thee, how to deſcend, to the meaneſt capacity of the fillieſt idiot. *Vt ergo magni deſcenderent ad parvos, ipſe, qui magnus eſt, factus eſt parvus.* That great clarkes may know, how to teach the ſimple, Chriſt Ieſus himſelfe became ſo ſimple. As Auſten ſpeaketh on that forecited 119. Pſalme.

Againe, if thou haſt to deale, with a learned auditorie, then bring in a Gods name, the beſt flowriſh that thou haſt, Neither needeſt thou goe far, to ſeeke for a flowriſh, *hîc phyſica, hîc ethica, hîc logica, hîc etiam laudabilis Reip. ſalus*, the very ſcripture, ſaith Auſten, in his epiſtle to *Volusian*, is able to afford thee a ſufficiēt flowriſh, whether thou wouldſt have phyſicks, or ethicks, or logicke, or politicks. Neither muſt thou be ſo barren, and ſo ſlenderly furniſhed, as onely to have acceſſe, to this ſacred ſtorehouſe, but now, and then, thou muſt vſe, all thoſe excellent helps, of the beſt forraine proviſion, that thou canſt come by. *Circumliniatur melle, poculum cœleſtis ſapientiæ, vt poſſint imprudentibus, amara remedia, ſine offenſione, potari.* A preacher, ſaith *Lactantius*, in his 5. booke *de iuſtitia*, and

and 1. chap. must like a cunning phyſitian, not ſlubber vp his potions, hee cares not howe, but ſweeten the brimme of his cup, with the hony of eloquence, that the potion of his doctrine, otherwiſe bitter, and harſh, may vnawares ſlip downe, by the ſweetnes of the reliſh. If a preacher be as eloquent, as *Cyprian* was, hee ſhall finde, that all is no more, then hee neede to vſe, for as eloquent, and as fluent, as vvas *Cyprian*, yet the gibeing Ciceronians could call him *Coprian*. As *Lactantius* reporteth in that place. *Quòd ſi accidit hoc ei, cuius eloquentia non inſuavis eſt, quid tãdem putemus accidere illis, quorum ſermo ieiunus eſt, & ingratus?* Now, if eloquent *Cyprian* was ſo ſerved, how will a drie, and a barren fellow, be regarded? It vvas not therefore, a ſingle, but a double ſtole, that the prieſt was to weare, in the 6. of Leviticus, the one he was to vſe, when he offred vp ſacrifice, the other after his ſacrifice, when he came out to the people. As *Cyrill* notes in his 4. booke vpon Leviticus. Such a wiſe prieſt, ſaith he, was the apoſtle Saint Paul, who whiles he was vvithin the *ſancta ſanctorum*, of a learned, and deepe, and iudicious audience, then did he put on, the better kind of ſtole, and did *ſapientiam loqui, inter perfectos*. Speake vviſely in the midſt of a wiſe aſſembly, as it is 1. Cor. 2. but comming out to the people, he puts of that robe, & puts on an other, that is farre inferior, as when he profeſſed, that neither himſelfe knew, neither taught he any other, beſides to know, any more then Chriſt Ieſus, and him crucified. as it is 1. Cor. 3. chapt. S. Auſten wel knew,

how

how to put on, and put of, this double ſute of ſtoles, of prieſtlie diſcretion. Who when hee was to feede the, *groſſi, & idiota*, then he laide before them *ſcripturarum corticem*, that is, an obvious, and an eaſie expoſition of ſcripture; but whē he lighted vpon learned auditors, as *Eusebius*, *Alipius*, *Pontianus*, and the like, then he laide before ſuch, *ſcripturarum medullam*, the profundities, & myſteries of deepe divinity, as may be ſeene in the 22. ſermon *ad fratres in eremo*.

If *Phadimus* in Plutarch, may be beleeved before *Ariſtotimus*, then the watrie creatures, are farre more wiſe, and wilie, then the earthy, and indeede, ſo watrie, and ſo craftie, is the moſt part of them, that one would little thinke, that ſo great ſubtiltie, ſhould be harbourd, and bred, in ſo dul an element. And therefore, it neerelie concernes a fiſher, to haue his hooke wel baited with the baite of knowledge, that whereas his fiſhes are become ſo wilie, yet hee may overreach them in all their wilines. The cunning Athiſt, like the fiſh called *ſepia*, when his mouth ſhall runne over with his impious froth, then doth he, as that *ſepia* is reported to doe, *aquâ effuſo atramento infuſcata abſconditur*, as Pliny ſpeaketh *lib.* 9 *c.* 29. for feare hee overſlipt himſelfe, by running too far, he hides himſelfe in the blacke miſt of a ſuttle diſtinction, that he ſpake not as he thought, but by way of diſputation, otherwiſe ordinarily, whiles he is in company, hee wilbe ſure to ſpeake within his compaſſe, having wel learnd his leſſon, of his maſter *Stilpo*, to whome if *Crates*, in the preſence of others, ſhall propoſe anie queſti-

question, concerning the goddes, his aunswere, saith *Laertius*, will be presently this, *noli me fatue, in via, sed solum, & seorsum de his rogare*. never aske me publickly, where other may entrap me, but privately, where I may safely speake, and none controll mee. The wrigling hereticke, like the slippery eele, as hee saith in the comedy, *cum manifestò tenetur, anguilla est, elabitur*, no hooke, no net, no argument can holde him, *si illos tenueris in vno testimonio, ad aliud transeunt, si in scripturis tenueris, ad Aristotelem fugiunt, si Aristotelem tenueris, in Platonem transeunt*. If thou hold them fast one where, they will slip out another where, if thou tie them to scripture, they wil slip to Aristotle, if thou tie them to Aristotle, they will slip to Plato. as Ierome speaketh on the 143. Psalme. The temporizing politician like the changeable *Polypus, colorem mutat ad similitudinem loci*, puttes on all the hewes, and colours, that the place requireth, as Plinie speaketh in the place aboue cited. Such a one was *Ecebolius*, Iulians turnecoate scholemaster, τοῖς ἤθεσι τῶν βασιλέων ἑπόμενος. alwaies iumping with the prince, in whatsoever religion, as *Socrates* speaketh *lib. 3. cap. 11.* who in the raigne of the Emperour *Constantius*, hath a tricke διαπύρως χριστιανίζειν, to shew himselfe an hotte, and a zealous christian, but whē Iuliā comes to the crowne, he can fall to his gentilisme, yea and after the death of his old scholler Iulian, hee can turne himselfe againe into an earnest christian, and then can hee seeme so vnfainedly reclaimed, that he can cast himselfe downe,

at

the porch of the temple, and thus can cry out, vnto all commers in, *me quaſi ſalem inſipidum pedibus conculcate*, ſpare not to treade, and to trample vpon me, for my former ſo often, revolt, and apoſtaſie. The timeſerving Papiſt, like the fiſh *glanis*, hee will *averſos mordere hamos*, *nec devorare, ſed eſca ſpoliare*, as Pliny ſpeaketh, *lib. 9. cap.* 43. hee vvill never meddle with the baite, but when the barb is fromwards him, he will ſteale away the baite, but he will not ſwallowe the hooke, he will heare our ſermons, but he will heare them with preiudice, yea, and hee will pray with vs, but he will pray with preiudice, like as that Arian bushop of Antioch, *Leontius* did, who as *Theodorite* reportes, in his 2. booke, and 24. chapter, ſeeing the clergie, and the laytie, in opinion divided, and ſome on the one ſide ſaying, *gloria patri, & filio, & ſpiritui ſancto*, and ſome on the other ſide ſaying, *gloria patri per filium, in ſpiritu ſancto*, hee was ovetheard to ſaie nothing elſe, but in *ſecula ſeculorum amen*. Seeing theſe fiſhes therefore, haue ſuch ſhiftes, and ſuch ſleightes, and all to beguile, and deceaue the fiſher, for lightly he can no where, caſt in his hooke, but ſome ſurtle ſeafox, will bee medling with it, which, whereſoever he ſhall finde the line to be weakeſt, there he wilbee ſure to ſhere it, and cut it, if Plinie may be credited, whom I haue ſo many times mentioned: Therefore, howe neerely doth it

concerne vs fishers, to be throughly well furnisht, with the knowledge in fishing, before we vndertake the profession of fishing?

Stilpo in Laertius was of this opinion, that there is no true existence, but of things particular, as for the *genus* & *species*, that the logicians speake of, hee held them but for vaine, and imaginary fictions. Yf this position doth any way hold, then doubtlesse it holdes, in the profession of physick, for *non potest medicus per epistolas, cibi, aut balnei tempus eligere, vena tangenda est*. A physician, saith *Seneca*, in his 22. epistle, must not worke, by directions delivered generallie, but he must conferr with his patient personallie, & feele the beating of his pulses particularly. A skillfull preacher, is a spirituall physician, that hath a sutable salue, for each severall sore, for one kinde of preaching, fitts not all persons, no more then one medicine all infirmities. Sometimes he vseth invnction, and sometimes adustion, and sometimes also launcing, and incision. Yf the wound of sin, be but fresh, and greene, then like to that milde pothecary in the 38. of *Syracides*, he doth *vnctiones conficere sanitatis*, applie but a gentle, & a supple oyntment, so did that cunning surgeon, *Machaon in Homer*, ἤπια φάρμακα πάσσων, because *Menelaus* wound was no greate deepe gash, he vsed nothing else, but an infusion of lenitives. For as Chrysostome adviseth in his 6. booke *de sacerdo-*

cerdotio, Vt corporis vulnera, ſi atteris, curatu difficiliora reddis, ſic animi morbi, ſi irrites, exaſperéſque, magis ac magis rebellant, atque incrudeſcunt. as in vvoundes corporall, ſo in ſpirituall, the more roughlie you handle them, the more incurable you make them. Secondly, if the wound and the ſore of ſinne, through the cuſtome of ſinning, doe ſo feſter, and rankle, that now it become ſenſeleſſe, and paſt all feeling, and make the ſicke patient to bee plainely ἀναλγητως, vvithout all kinde of touch, and remorſe of ſinne, as the Apoſtle ſpeaketh, Epheſ. 4. then hee vſeth the ſearing iron, of Gods fierie threats, for ſo Ieremie cals them in his 23. chapter. *num. quid non verba mea, ſunt quaſi ignis, dicit dominus?* and the effect that it vvorketh, is the ſenſe of our ſinne, by ſearing of the ſenſeleſnes, and the deadneſſe of ſinne, for as the Devill hath a cautery, for to ſeare mens conſciences, as you may ſee in the fourth of the 1. to Timoth. ſo the Lorde, you muſt thinke, is not without his cautery, but indeede theſe two cauteries, in their effectes are contraries. The Devils cautery, it beginnes in an heate, and endes in a cold, firſt kindling the wildefire, of luſt, and concupiſcence, and afterwardes working a ſenſeleſneſſe of both, but the Lordes cautery, after a manner cleane contrarie, that beginnes in a colde, and endes in an heate, firſt cooling, and mor-

tifying all the vigor of ſinne, and then heating all the chillneſſe, and ſenſeleſneſſe of ſinne, till wee can feelingly, and heartily, thus pray with the prophet, *vrerenes meos, & cor meum*, ſeare of, Lorde, and burne vp, all the deade fleſh of ſinne, that benummeth my ſo froſen, and remorſeleſſe conſcience. as the Prophet ſpeaketh, Pſalme 25. Thirdely if the wounde of ſinne, bee growne to that paſſe, that as the Pſalmiſt ſpeaketh, *putruerunt, & corrupta ſunt cicatrices meæ*, it now doth even ſtinke, with putrefaction, and rottenneſſe, then hee vſeth the launcing knife of the rougheſt reprehenſions, and cuts deepelie, and home, and as Paul ſpeakes, ἀποτόμως, by launcing it, and gaſhing it, to the verie roote, and the bottome. For as *Syracides* ſpeaketh in his tenth chapter, *longum morbum incidit medicus*, an inveterate diſeaſe is not gentlie cured, but violently cutte of, as it vvere by inciſion. This threefolde application of ſpirituall phyſicke, hath his grounde from an aphoriſme, of the phyſician Saint Paul, out of the ſeconde to Timoth. and the fourth chapter: *argue, increpa, obſecra*, the firſt, ſaith Chryſoſtome, is τραῦμα, the ſeconde is τομή, the thirde is φάρμακον. the firſt is a wounding, the ſecond is a launcing, and the thirde is a ſalving.

Charities kindneſſe is equall vnto all, but charities phyſicke is not the ſame to all, ſaith Auſten

ſten in his booke *de catechizandis rudibus* and 15. chap. *Alios parturit, cum alijs infirmatur, alios curat ædificare, alios contremiſcit offendere, ad alios ſe inclinat, ad alios ſe erigit, alijs ſevera, nulli inimica, omnibus mater.* There is neither humor, nor infirmity, in any ſpirituall patient, but the ſpirituall phyſician, hee muſt bee able, both to match the one, and to cure the other. Such a vviſe, and diſcreete, and compaſſionate phyſician, vvas that ſoveraigne, and ſouleſaving liech Chriſt Ieſus, vvho becauſe the ſicke ones coulde not come to him, hee yeelding to their infirmity, toke the paines to goe to them. *Circumibat Ieſus totam Galilæam*, Chriſt Ieſus, ſaith Saint Marke, vvent round about all Galilie, ſearching everye baſe, and every beggarlie pallet, in every ſicke ſpittlehouſe, and diſeaſed hoſpitall, to cure all the ſicke Lazars, that he found there lying. And this he did, ſaith Chryſoſtome vpon thoſe very vvordes, *ſingulis quibuſq; paſſionibus congruas adhibens medicinas.* Applying fitte, and aunſwerable medicines, to all kind of maledies, and infirmities. This practiſe of Chriſt Ieſus, is a preachers good preſident, ſo ſaith that good father in that ſame place. For as he wiſely attempred himſelfe, to each ſickmans infirmity, καθάπερ ἰατρὸς ἀγαθὸς, καταπλάττων, καταλεαίνων, καταιτλῶν, σιδήρῳ διαιρῶν, ἐπικαίων, ἀποπρίων. By emplaystring, by ſmoothing, by drawing, by launcing

eing, by ſearing, by cutting, every way ſhew-
ing himſelfe a moſt skilfull ſurgeon, as *Clemens*
well obſerveth in his *protrepticus*. Even ſo, it is
no vniforme, but a manifold courſe of phyſick,
that the ſpirituall phyſician muſt take with his pa-
tients, *vt quale quibuſq; medicamentum neceſſari-
um fuerit, ſubminiſtret, cui conſolationem, conſo-
lationem, cui increpationem, increpationem*, that
whether it be gentle phyſicke, or rough phyſick,
that his patient ſhall neede, hee may thereafter
applie it, as he ſhall ſee good. As Chryſoſtome
ſpeaketh on thoſe wordes of Saint Marke. *Epiſ-
copum certè varium eſſe convenit*, a preacher muſt
have, more then one vaine of preaching, ſaith
that father in his 6. booke *de ſacerdotio*, for as it is
abſurd, ſaith he, for a phyſician to vſe one man-
ner of medicine for all maledies, or for a pilot, to
vſe one kinde of art, for all windes, and weathers:
So it is as abſurde for any preacher, to have but
one ſet of preaching, for all auditors.

This diſcretion, that I require in a ſpiritual phy-
ſician, is a farre harder, and more tickliſh qualli-
tie, then it is taken for. One while, by dealing
gentlie, thou maiſt marre all, another while, by
dealing roughly, thou maiſt marre all, for firſt,
if for feare of hurting, thou art loth to launce,
as deepe as thou ſhouldeſt, why then, ſaith Chry-
ſoſtome in his 2. booke *de ſacerdotio*, the vvound
will bee *partim reſectum*, and *partim relictum*,

halfe

halfe launced, and halfe vnlaunced, and then thy curing is but a curing by halfes. Againe, if without any regard of thy patients weaknes, thou goeſt overroughlie, and overroundly to vvorke, why then, *dum cenſuere vis quod interruptum eſt, ſciſſuram facis deteriorem*, while thou goeſt to ſow vp, and cloſe vp an old vvound, thou makeſt an other, both newer, and wider wound. And therefore ſaith hee, *multa opus eſt paſtori prudentia, ſexcentis etiam, vt ſic dicam, oculis, vt rectè vnà, humani animi habitum circumſpicere poſſit*. A preacher muſt be a circumſpect, and a ſharpeſighted *Argus*, eveery vvay to take a full ſight, and proſpect, of all the inclinations, and humors of men, and thereafter, and accordingly, *remedia congruè, aptè, accommodatè afferre*, fitlie, anſwerablie, and ſuteablie applie his remedies. The Iewes, ſaith the ſame father in his 4. booke *de ſacerdotio*, they attribute too much to the lavve of Moſes, the *Valentinians*, and *Marcionists*, they derogate too much from the law of Moſes. Now, how ſhould a preacher in the midſt of both, carrie himſelfe vpright betweene them both? If on the one ſide, hee doth ſharpely cenſure it, then hee miniſtreth matter to thoſe heritickes againſt it, if on the other ſide, hee doth overmuch praiſe it, then he makes the Iewes, to aſcribe overmuch to it, here therefore, ſaith hee, we muſt *medium, ſequi viam, qua nec cenſet ca-*

[illegible] ingo submittendum, neq; patitur vt illam calumnieris. Wee must keepe the mid way betweene two extremities, neither slavishlie with the Iewes, subiecting our selves to it, nor blasphemouslie with those heritickes, barking out against it. Againe, in the question of the blessed trinitie, if on the one side, saith that father, we hold an vnity of essence, then hence *Sabellius* builds a confusion of persons, if on the other side, we hold a distinction of persons, then *Arius*, hee buildes a division of essence, *magnum hic periculum, arctáq; & angusta via, præcipitys vtrinq; intercepta.* Here is a dangerous way, and a narrow passage, beset on both sides with two perilous downefalles, and it is, saith hee, greatelie to be doubted, and feared, lest, whilst thou goest about to strike the one adversarie, thou thy selfe, in the meane time, be vvounded of the other adversarie. These you see, be nice, and slipperie points to meddle with, and it is no small skill, nor no small discretion, that carries a man even, in the midst of such difficulties.

To goe one steppe further then this father, and to come a little nearer to our selves. The papist, he saith, not faith, but workes doe onely iustifie, we say, and we say truely, neither will all the gates of hell, nor all the hellhoundes within those gates, by all their barking, and howling, overthrovve this trueth, that not

workes

vvorkes, but faith, that is, Christ Iesus, and his merits apprehended by faith, doth only iustifie. This doctrine, as it is true, so it is also as tickliſh, as true, and if it be not as wiſely, as truely handled, it makes two ſorts of men, to ſlip, and ſtumble. On the one ſide, onelie to preach of workes, to him, that is not well reſolved in matters of faith, that may prove, to be the high way, to make him a recuſant. On the other ſide, onely to preach of faith, to him, that knowes a greate deale more, then he putts in practiſe, that may make him no better then a carnall goſpeller. Here is wiſedome, & here is diſcretion, to tread ſtraight, and vpright, in a waye ſo ſlipperie, & faire, and beautifull are thoſe preachers feete, that in ſuch a way can vvalke, as they ought to walk, even ὀρθοποδοῦντες πρὸς τὴν ἀλήθειαν, without halting, or limping, either on this ſide, or that ſide, carry themſelues even, and levell, in the high way of truth, as the apoſtle ſpeaketh in the 2. to the Galat. And this they doe, and onely they doe, which do, not onely tread vpright themſelues, but teach others alſo, how to tread vpright. neither goeing themſelues, nor teaching others to goe, halting, or hobling, with one legg to heaven, either with the onely legg of workes, without faith, or the onelie legg of faith, without workes, but both goeing, and teaching to goe, rather vpright on both legges, on the

right

right legg of faith, and the left legg of works, & both the neceſſarie leggs of an vpright chriſtan. And where I doe require theſe two chriſtian legges, it is not I, but Chryſoſtom, that doth both ſo terme them, and require them. *Quemadmodum avis*, ſaith he in his 6. homily vpon the 2. to *Tim: ſi vno tantum pede capta teneatur, in poteſtate eius eſt, qui laqueum tetendit: Ita et nos, vel ex fide, vel ex vita capimur.* As the ſnaring of one legg, is enough for a birder, to catch a fowle, ſo the devill, yf he trapps vs either in fayth or in life, he requires no more to catch a ſoule. All leftleghalters, that haue nere a ſownd legg to carrie them, but one, and that one alſo, being no better, then the lame right legg, of a maymed faith, though they ſcrape greate acquaintance with chriſt Ieſus, and reach out the hand of familiaritie vnto him, and crie out ever ſo lowd *domine, domine*: yet for all their greate knowledge, both of chriſt, and his goſpell, he will rowndly diſclayme them with a *neſcio vos*, as being not ſo intrimate with him, as they did take it, and will poſt them over to the devill, that doth clayme them, as his owne, & ſo he catcheth them, by the lame leftlegg of a wicked life, & vpon the intereſt of his old acquaintance. ὁρᾶς τὸ κέρδος τῆς πίστεως? ſeeſt thou, ſaith he, what a greate catch thou haſt of an idle faith? The fooliſh virgins, ſaith he, they were thoſe that were caught, by this lame left legg, that

here

here I speake of, because their falt, as that father there speaketh, vvas not κακοπιστία, but ἔλλειψις ἐλαίου, not an error in faith, but a defect of oyle, that is, as he interpretts it, of the works of mercie:

Now seing in this loose, and licentiouse age, most men hop to heaven, on the one only leg, or rather broken stumpe of an halting faith: among such limping auditors, it is greate discretion, to rectifie their stepps with the inculcating of good workes, and herein to follow the example of *Socrates*, who seing naturall philosophie, not so neerely to concerne the life of man, as morall philosophie, therevpon brought in the ethicks, in steede of the physicks, & this he did, saith *Laertius*, by the counsell of *Homer*, ὅττι τοὶ ἐν μεγαρόισι κακόν τ' ἀγαθόν τε τέτυκται. because there is most vse of the morall, in the life of man. So that to preach only of faith, to those that are throughly instructed in faith, and know indeed mysteries, but practise not principles, is, as I take it, no other then this, the curing of the righte legge, vvhen the lefte is lame, or the launcing of the heele, vvhen the ache is in the heade. I am not so ignoraunt, but that nowe and then, a playster maie be well, and artificiallie applied, though to a contrarie part, then is affected, and farre of also, from the place affected, as when the paine is in the hippes, to seare and burne the thumbes,

and

and when there is a suppuration in the liver, to make an incision in the bottome of the bellie, and when an oxe is too tenderhoofed, to harden the hoofes, by the nointinge of the hornes. This kinde of curing, I doe graunt indeede may bee, for *Plutarch* in his booke *de tarda dei vindicta* affirmes the same, but doubtlesse, if there be any such curing, it is not an ordinary, and an vsuall curing, and if one, ayming onely at the curinge of the right legge, hath so good lucke withall, as to cure the left legge, this is onely casuall, and vpon peradventure, this is neither a charitable, nor a discreete kinde of surgery. For the rashest, and deadliest enimy one hath, may against his owne will, doe so good a cure. As Iason beeing sicke of an incurable impostume, *vulnerato pectore, medicinam invenit ex hoste*. the wound, which his enemie did wish to bee deadelie, no gramercy to him, proved soveraigne, and healthy: as Plinie speaketh, *lib. 7. cap. 50.*

Now that this greate discretion, of a spirituall physician, may be performed as throughlie, as it is required exactly, the Lorde hath laide open a plentifull storehouse, full fraught with all sortes of salues, and medicines, whether they be gentle lenitiues, or biting corrasiues, souple inunctions, or sharpe infusions, πολλὰ μὲν ἐθλὰ μιμιγμένα, πολλὰ δὲ λύγρα. some milde, some harsh, some of one sorte, some of another, as *Homer* speaketh

of the herbes of Aegypt. In vvhich sacred, and divine storehouse, ὥσπερ ἐν κοινῷ τῆς ψυχῆς ἰατρείῳ, as in a common soules hop of spiritual physicke, every man maie *propria affectionis medelam eligere*, chose a severall salue, for his severall sore, as Basill speaketh on the first Psalme. VVorldly physicians, they follow a cumbersome, and a tedious course, in the exercise, and practise of their profession, as diverse medicines, diverse instrumentes, diverse diets, helpe of sleepe, chaunge of aire, and such like, But the spirituall physician, hee goeth a more compendious way to worke, then so, he hath but one *nepenthes* against all grievances, even that heavenly manna of the holy scriptures, vvhich is *ad omnem congruum gustum*, fitting the palates of all kinde of patientes, as it is in the 16. of the booke of wisdome. *Siquidem hoc instrumentum est, hoc cibus, hoc aeris temperamentum, hoc medicamenti instar, hoc ignis loco, hoc ferri vice, hoc & iacentem animam suscitamus, & tumescentem compescimus, & supervacua amputamus, & quae desunt supplemus.* The worde of God, it is the instrument, it is the diet, it is the holesomnesse of aire, it is the medicine, it is the searing iron, it is the launcinge knife, and to conclude, it is all in all, whether it bee to the raising vp of a drouping soule, or to the pulling downe of a swelling soule, or to the cutting of of superfluities, or to the supplying of de-

defectes. as Chrysostome speaketh in his fourth booke *de sacerdotio*. For whatsoever infirmitie there is, inwarde, or outwarde, in matters of life, or in matters of doctrine, hence may be drawne an applicable medicine, either for the one, or for the other. If thou wilt informe the minde, thou hast a *docere*, if reforme the life, an *erudire*, if improue errors, an *arguere*, if reproue vice, a *corrigere*. all this, thou haste iointlie prescribed by Saint Paul, in the second to Tim. and the thirde chapter, that so by thy discreete, and thy absolute physicke, the man of God, and thy patient, may bee made perfect, and absolute, and as he there speakes, ἄρτιος, that is, ἄοι ἴσος ἐν πράγμασιν ἀνέσοις. hap what hap may, an vnvariable christian. as *Oecumenius* speaketh on that place.

Besides, a wise, and discreete preacher, is not onely to bee a skilfull physician, but hee is also to bee a cunning musician, one vvhile warbling vpon the stringinstrument, anotherwhile pipeing vpon the windinstrument, either sweetely, or harshly, or merrily, or dolefully, according to the humors, of those that heare him. The stringinstrument that hee plaies vpon, may bee the harp, or the psalterie, as wee may see in the 150. Psalme. *Laudate eum in psalterio, & cithara*. Now the Psalterie, saith Basill vpon the 1. Psalme, is the onelye straing instrument among all others, as having *sonorum causam ex*

partibus

partibus superuis, becauſe it drawes all the ſownd from the vpper partes. They bee not therefore, bungling, and vnskilfull fumblers, that muſt runne vpon the high, and the loftie pſalterie, but thoſe ſweete muſicians, and onelye thoſe, muſt finger it, vvhich have *μαθήσεις τὴν ἄνω πορείαν*. Whoſe thoughts doe aſcend to heaven as readily, as their nimble fingers doe climbe on the pſaltery. Now as the pſalterie, ſaith he, is played vpon vpwardes, ſo is the harp alſo, played vpon downewards, and as that muſicke, vvas for a deepe, and iudicious auditorie, ſo this may ſerve for a meaner, and a ſimpler aſſembly. Here therefore lieth, all the cunning, and the skill, ſo to, bee able to diſtinguiſh our auditorie, as to knowe, whether ſhoulde bee vſed, the harp or the pſalterie. That diſcreete, and iudicious minſtrell in the 2. of Kings, and 3. chapt. when he vvas with his muſicke to charme a prophet, and no worſer a prophet, then the prophet Eliſha, and to no meaner a purpoſe, then to the inſpiring of him with an holy, and divine raviſhment, then hee played on the loftie kay, of a ſweetesounding pſalterie, and the ſweeteneſſe of the muſicke, did ſo ſwallow vp the prophet, that the ſpirit of God immediatly deſcended vpon him. Againe, when that wiſe muſician the prophet David, vvas to make muſicke to an vngodly Saul, and to no greater, and no better a

purpoſe

purpose, then to the chasing away of an evill spirit, that had possessed him, and not to the recalling againe of that holy spirit, that had forsaken him: then hee played on the lower kay, of a lesse sweete instrument, and this his so well suted sweetenesse of the harp, did so charme, and enchaunt, that fowle wicked spirit, that as oft as hee hard it, hee departed from Saul. 1. Sam. and the 16.

Now the stringes of these instruments, are the affections of men, for that vvhich Plato sayde, of eloquent oratorie, that may I more truely say of powerfull divinitie, that it is ψυχαγωγία, so potent an arte, that it can governe, and vveld, all the affections, and faculties of the soule of man. Which affections ὥσπερ πνὰς τόνους, καὶ φθόγγους ψυχῆς, ἀφῆς καὶ κρούσεως δεομένους, being but as so many strings of a musicall instrument, the eloquent orator, or rather iudicious preacher, may strike & play vpon, at his owne pleasure. as Plutarch speaketh in the life of *Pericles*. *Quid enim sunt intentæ mentes auditorum, nisi quadam tensiones stratæ chordarum?* what els, are those intentive minds of our auditors, but so many strained strings of a spirituall instrument? as Gregorie speaketh *Moral. lib.* 30. c. 4. which spirituall strings, saith he, *vno quidem plectro, sed non vno impulsu feriuntur*, are playd vpon, indeede, with one kind of stick, but yet with a diverse, and a contrary stroke, because that

this

this *tangendi artifex*, as he there calles him) doth *ex vna doctrina, non vna, eademq; exhortatione, corda audientium tangere.* becauſe the ſpirituall muſician doth with one practiſe of preaching, and yet not with one kinde, and manner of preaching, play vpon the mindes, and the harts of his hearers. We ſee therefore, that all kinde of ſtrings, are not to be ſtricken with one kinde of ſtroke, nor to be retched, & ſtretched with one kind of ſtraint. He is but a boyſtrous, and a crackſtring fidler, that with the violent wreſt of his newfound muſick, racks every ſmall minikin, beyond his reche, & as high as the eela, of his owne muſicall quinteſſence. You know well enough, what he ſaith in *Gellius*, *religentem eſſe oportet, religioſum neſas*. religion muſt not be too too high racked, for feare of cracking, eſpeciallie vpon every violent tenterhooke, of every newfound diſcipline. Were it not for one harſh ſtring of vntunable ſacrilege, that iarreth ſo filthily in our evangelicall muſick, what ſweeter kind of harmony, could your hartes deſire? And therefore, either crye out againſt that old iarr, to haue it redreſſed, or add no other newer iarres, to the marring of the conſort. S. Paul was a muſician of a more pliable temper, he, when the ſtrings would not yeld to him, then he ſtowped, and yeelded vnto the ſtrings. For though he had, ſaith Chryſoſtom in his 1. booke *de ſacerdotio*, firſt wreſted his doctrine to ſo high a

pitch, as plainely, and rowndly, to tell the Galathians, that christ ſhould not profitt them, if they would ſtand on circumciſion, yet after, he letres fall the ſame ſtring ſo low, that he yeldeth to the circumciſion of his owne ſon Timothy. And though, he is one while ſo overſtraicted, as to hold all ceremonies, without all exception, to be cleane derogatorie from the credit of the goſpell, yet another while he becomes, ſo ſlack, and remiſſe, that himſelf doth ſubſcribe to the obſervation of them. *ſic beatus ille Paulus, multas illas Iudæorum myriadas ad ſe allectavit.* ſo did that bleſſed muſician S. Paul, by the looſing, and ſlackning of thoſe weaker ſtringes, make a moſt ſweete, & moſt happie conſort, of ſo many myriades of converted ſoules. *Arcum ſuum tetendit*, the lord hath bent his bowe, ſaith the prophet, in the 7. Pſalme, this bent bow, ſaith Baſilius the lords ſtring inſtrument, & the ſtring is nothing elſe, but his κολαστικὴ δύναμις, his power of rendring, and inflicting vengeance, which ſtring, ſaith he, the lord, doth either looſe, or ſtraine, as his mercy, or his iuſtice, ſhall either way occaſion him. What meaneth then our new ſet of evangelicall muſicians, to be ſo ſtrict, and preciſe, in their newfound muſick, as not to fall a note, on the inſtrument of life, ſeing that the lord god himſelfe, is ſo eaſie, and remiſſe, as to let ſlippe a ſtring, on the inſtrument of

death

death?

Secondly there be windinstruments, as well as stringinstrumēts, that the spirituall musician, must be well skilld in, *quasi tuba exalta vocem tuam.* Lift vp thy voice, O Esay, like the sownd of a trumpet, saith the lord vnto him, in the 58. of his prophecy. for what else are the preachers, but the lords owne trumpetters, διὰ τὴν ἐκ τοῦ ἁγίου πνεύματος κίνησιν, their hartes, and their mouthes, as so many sanctified pipes, being blowne, and inspired by the holy Ghost? as Basill speaketh in his 6. *hexameron.* Now these trumpetts must be blowne, verie wiselie, and distinctly, that every spirituall souldier, in his proper place, may haue certain direction, what he hath to doe. for if the trumpett doth give but an vncerta in sound, then who, saith the apostle, can prepare himselfe to battle? In the 10. of Numbers there be two silver trumpetts, & those to be blowne, by none but the priest, the number of them, the matter of them, the manner of the making of them, and the manifolde vse of them, after they were made, all these do point out that absolute discretion, that so exactly I require in a spiritual musician. First they were two, thereby to intimate, that as there is not a single, but a double doctrine, the one of the law, and the other of the gospell, so the publishing of the same, shold be diverse, and double. Secondly the matter of these trumpetts, was silver, to shew,

that the ſound of a preachers voice, ſhold not be of a dreaming, of a ledden, and a dull, but of a ſharp, and a quick, and a ſilverlike vtterance. Thirdly they were *ductiles*, that is, wrought with the hammer, and pliable to all kind of ſtrokes, & impreſſions. Such a ſilver trumpett, was the Apoſtle S. Paul, who was *omnia omnibus, vt omnes lucrifaceret*, he attempred himſelfe to the humors of all, that to he mought ſaue, and convert all. Fourthly, the vſe of them was diverſe, and manyfold, ſometimes to incite the people to warring, and ſometimes, cleane contrarie, to invite them to feaſting, ſometimes to ringe out the ſhrill alarme of the law, and ſometimes to ſound out the myld blaſt of the goſpell, ſometimes to blow a march in the high way of integrity, and ſome. ſometimes a retraict from the the byway of iniquity, ſometimes with thoſe pipers in the 7. of S. Luke, ſo to howle, & lament, that others may mourne, and ſometimes to pipe ſo merrily, that others may daunce, ſometimes to vſe a Dorick vaine, if the matter be tragicall, and ſometimes a Lydian vaine, if the matter be comicall, & ſometimes a biting vaine, if the argument be ſatyricall. That ſo by our muſick, our phyſick, and our fiſhing, and all of them as diſcreetly, as ſpiritually performed, we may charme, we may cure, we may catch many ſoules, and turning them to righte-puſnes may ſhine as the ſtarres, and as the bright-

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nes of the firmament, for ever, and ever. And here I conclude with that prayer of the apoſtle, in the firſt of his epiſtle to the Coloſſians, So fill vs, good Lorde, with the knowledge of thy will, and that in all wiſedome, and ſpirituall vnderſtanding, that we admoniſhing, every man in all wiſedome, may preſent them all perfect in Chriſt Ieſus.

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